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MEMOIR OF MRS. CHEVALIER,

WIDOW OF THE LATE THOMAS CHEVALIER, ESQ., SURGEON EXTRAORDINARY TO
GEORGE IV., &c. &c.

*From a Sermon preached in Pembroke Chapel, Liverpool, on the occasion of her death,
by the Rev. C. M. Birrell.*

THE late excellent Mrs. Chevalier was a native of Wolverhampton. Her parents, it would appear, were not pious at the time of her birth, but were awakened by the same instrumentality which was blessed to their daughter. When she was about fifteen years of age, the neighbourhood of her native place was visited by the Rev. George Whitefield, whose ministry in that quarter, as in "all other places," was attended "with demonstration of the Spirit and with power." It seized the attention and aroused the conscience of our departed friend. The name of Mr. Whitefield, and the immense assemblies convened under the open skies to listen to the word of life, to which at that early age she gladly travelled many miles on foot, were never afterwards mentioned without eliciting from her expressions of enthusiastic interest.

Mrs. Chevalier was early trained to self-denial, and made to "bear the yoke" in the "youth" of both her natural and spiritual life. Her father's circumstances were such as to make it her duty to leave the parental roof, and to aid in her own maintenance. With that view when about eighteen years of age she came to Liverpool. The individuals with whom she dwelt were unacquainted with religion, the theme which at that time absorbed her mind, so that she felt peculiarly friendless; and as the gospel

was then far from being so extensively preached as it is at present, she continued to be "as a wandering bird cast out of the nest," until the Lord by rather a singular providence drew her into his church. It happened that when walking alone one evening, dejected and oppressed for want of christian counsel and sympathy, her attention was attracted to two persons who seemed, she supposed, to be going to a place of worship, and whose expression and demeanour, it appeared to her, evinced christian principle and affection. She was disposed in mind to follow them. They entered the smaller chapel in Byrom Street, in which the Rev. Samuel Medley then preached. His words, on that Thursday evening, fell like dew on the long thirsty soil. Not only were they the words of life and salvation, but they came attended with the characteristics of a preacher who was formed in the school of Whitefield, and therefore the better qualified to lead forward this young disciple. The event of that evening determined in many important respects the whole course of her future life. From that time she never deserted that house of God whilst it was possible for her to attend it. "I felt," I remember her once observing, with her usual emphasis, "that God was with the minister and the people; and therefore I said, 'This people shall be my people,

and their God shall be my God.' " It was not long before she became personally acquainted with the excellent persons who had first caught her attention, and who proved to be the late Mr. and Mrs. Hunter, a name yet much respected in surrounding churches; nor did she fail to increase rapidly in knowledge and in grace under the ministry of Mr. Medley, by whom she was baptized and received into the church about the year 1780.

It was not an unimportant issue of this simple but remarkable providence, that she was led into connexion with two families, in succession, where she enjoyed the highest religious advantages, and whose faithful and christian friendship towards her for more than fifty years was one of the greatest blessings of her life. In these families she remained during all her residence in Liverpool at that period of her life, and the extent to which the light of her example shone in society is remembered gratefully by many who were at that time in their earliest youth. Impressions then produced she was afterwards permitted to see carried out in the matured characters of some with whom she associated happily in her declining years. How sweet the rewards of a youth spent in the service of God!

After a residence in Liverpool of about fifteen years she was married to Mr. Collyer, a banker, resident at Hanley in Staffordshire. She was not long permitted to enjoy this union, which was eminently "sanctified by the word of God and by prayer," for her husband died of consumption a few years afterwards, at Clifton. It was not likely, however, that with a character naturally so decisive and energetic, she would quit that sphere without leaving evident traces behind her. The christian, when living up to his high profession, makes every situation the better for his presence, and often renders the name of the Redeemer fragrant long after his own memory has expired. It was thus in the case of our esteemed friend. She was affected with the spiritual necessities of her neighbourhood, and gave herself with such affection and humility, such vigour and prayer to the work, that before she left she saw a place of worship erected, and a faithful minister placed over the congregation. Be aroused, christian women, to fill up nobly and zealously the sphere you are

called to fill! Let the examples of many of your sex "to glory gone" sustain your courage and your faith!

Mrs. Chevalier was tried not a little after the death of her husband by pecuniary difficulties. From this circumstance she was led, in conjunction with two christian friends, to establish a boarding-school at Enfield in Middlesex; but even while filling that sphere, for which she was admirably fitted, she was not permitted to experience a complete cessation of anxiety. She was frequently brought into the greatest straits, from which by the especial goodness of God she was as frequently extricated—discipline to which she was accustomed occasionally to refer with the deepest feeling, as proving, in the most remarkable manner, the faithfulness of God to his promises, especially to those by which he has bound himself never to suffer his people to want "food convenient" for them. I have more than once seen her countenance assume that expression of commanding energy which her most intimate friends will well remember, while with holy indignation she reproved herself for permitting fears to harass her mind when God had proved himself so merciful in these her former troubles; quoting at the same time those well-known lines of Newton, as strictly applicable to herself—

"His love in time past forbids me to think
He'll leave me at last in trouble to sink."

When settled in Middlesex, our late friend was transferred from the church in Byrom Street, Liverpool, to that in Keppel Street, London, then enjoying the highest state of prosperity under the ministry of the Rev. John Martin. This occurred on May 2, 1802. Not long after that time she was married to Thomas Chevalier, Esq., whose name she bore to her death. That gentleman was highly esteemed in the medical profession, having been called to fill several offices of great honour and responsibility. His christian qualities were not less eminent. His widow often referred to his edifying example, and ascribed much to the influence of his prayers. There cannot be a more decisive monument of his intelligence and industry than that admirable selection of parallel passages, formed by him, which gives its chief value to Bagster's English version of the Polyglott Bible. The preface, also, to that volume, which includes a brief, but

excellent treatise on the worth of the holy scriptures, came from his pen, and bears, as you may perceive, his initials. In the society of such a man Mrs. Chevalier grew in the knowledge of Christ, and continued to abound in every good word and work. The first and most urgent duties to which she was now called were those of the family: for her husband, having been previously married, had four daughters and a son, the eldest of whom was about fifteen years of age. If any situation required prudence, patience, affection, consistency, and prayer, this above all others demanded them; nor did God withhold from her his sustaining grace. She enjoyed, as she well-merited, the confidence and affection of these children. As they rose into life they appreciated her character, and fervently returned her love. They never tasted the bitterness of being motherless from the time that she was united to them until the moment her spirit departed to glory. It is a great satisfaction to be able to add, that all of them, with the exception of one who died in very early life, attached themselves to the Saviour, and bore a christian profession.

It was not, however, only in the family that her example shone at this period of her history: she threw her whole soul into the church; its interests were precious to her heart; she longed to hear the accounts given in its meetings of what God had done for sinners; she was ready with her affectionate counsels to those whom she observed inquiring for the way of life, and to those who had just entered on the christian pilgrimage; whilst the young were, as they had ever been, the delighted sharers of her kindness. An esteemed friend, one of the present deacons of that church, bears the most emphatic and affectionate testimony to her usefulness in that department of duty.

After a union of about twenty years with Mr. Chevalier, she was called upon to resign him to the Lord; and, finding that her children were all fully engaged in their respective families, her thoughts reverted to the friends of her youth in Liverpool, by whom she was encouraged to settle amongst them. She accordingly came hither about ten years ago, and continued from that time until the hour of her death to hold forth amongst us a pleasing example of the christian character. We may profitably

bring that example briefly under our review.

There was nothing, I think, more obvious, even on the most transient acquaintance with her, than that religion was the element in which she lived. Never could the opinion be more positively disproved than it was in her case, that the exercises and duties of religion are essentially irksome. So far from that being true, they were her chosen means of consolation. Instead of being resorted to only in affliction, in the house of God, or at stated hours of devotion, they engaged her attention at almost every moment of her life. It was religion that formed all her tastes, directed all her opinions, planted all her footsteps. It was a portion which she adopted in youth, which increased in interest as she passed through the chequered scenes of life, and which never yielded greater joy than when she descended into the swellings of Jordan.

The natural constitution of her mind, as well, probably, as the peculiar discipline of her life, led her to search for consolation in the broad, obvious, and prominent doctrines of the gospel, rather than to press inquiries into profound questions, or to seek the adjustment of conflicting theories. This contributed greatly to the perfect catholicity of her spirit. Genuine piety had the same charms for her wherever it was found, or by whatever external forms it was surrounded.

There was in her christian experience much of adoration. She had the greatest satisfaction in lying low at the feet of her Lord, and in contemplating the majesty and sovereignty of his nature. Nothing seemed more grateful to her spirit than a sense of her own nothingness and of his absolute supremacy. In one of the last interviews I was privileged to have with her, she exclaimed, casting her eyes and her hand upwards, with an expression which nothing but the deepest sincerity could have imparted—"I love the kingly office of Christ; I wish him to rule in me and over me; he has a right to do so."

Immediately allied to this there was true humility. I hardly ever knew a person more deeply humble. Every day she seemed to acquire stronger convictions of the evil of sin, and as she advanced in life her self-accusations grew more poignant and abasing. She was

often, indeed, in danger of embracing the adjoining error, of refusing the consolations of the cross. She hardly ever tasted spiritual comfort without questioning whether she had a right to it; and the sweeter the joy the greater seemed her self-suspicion. About the beginning of her last illness she remarked to me, "All I can say of myself is said in those lines, 'A guilty, weak,'—but there again"—interrupting herself with that jealousy of which I speak—"I do not feel these words as I ought; they do not enter deeply enough into my soul; yet surely I can by God's grace say, I am 'a guilty, weak, and helpless worm.'"

It is not my design to convey the impression that her experience was gloomy or comfortless. Far from it. There was no part of her character which was more worthy of imitation than her habitual cheerfulness. She met the various reverses of her early life, and bore the burden of her accumulated years, with an equal and contented mind. It was this that made her even to the last a pleasant companion, for she was always ready to enter into the circumstances and to share the joy of others; never seeking to concentrate universal sympathy on herself. It often appeared to me that she aimed to be cheerful on principle; she believed that she could thus only be useful to those around her, and usefulness, I believe I may safely assert, was the ruling passion of her life down to its very termination.

There were several other instructive points in her example, such as her very careful and comprehensive perusal of the scriptures; her great liberality even when her pecuniary means were slender; her remarkable freedom from a petulant spirit, and from the vice of speaking detractively of others; but I draw to a close by adverting to her final hours. During the first part of the illness with which she was visited at the beginning of the present year, her desires were chiefly directed to the attainment of perfect conformity to the character of God. This object appeared to absorb all her feelings, and to call forth her special supplications. On my first interview with her, at that time, I was exceedingly struck with her altered appearance, and with her unusually heavenly expression. On seizing my hand she exclaimed, "You see my heart and my flesh fail;" I added

the words, "but God is the strength of my heart and my portion for ever;" when she said, "Yes, I grasp at him, but cannot lay hold of him as I wish. Purity! purity! I wish purity that I may be like God; I wish my heart turned out that it may be thoroughly cleansed and made meet for God, for the holy, holy, holy God." After some time, still adverting to the same subject, she said, "Do you remember the first text from which you preached in Liverpool?" On mentioning the words "I beseech you by the mercies of God that ye present your bodies a living sacrifice," she added, "Yes. But think of the last words, 'acceptable'—to whom?—'to God!' What a sacrifice must that be!—how holy, how spotless, how perfect!"

These desires, so truly characteristic of the renewed mind, were not left unsatisfied. There was evidently granted to her, in the judgment of all her christian visitors, an especial measure of grace as she was led to the brink of Jordan. The enemy of souls, whose guile and cruelty she had often experienced, was suffered to gain no advantage over her. Her soul became full of the hope of glory, and abode more steadfastly under the radiance of heaven than at any former stage of her journey. Her language repeatedly was—"What a glorious place is heaven,—I am just waiting to enter in; what wonders await me!" Nor did she seem ever to weary in repeating, with an energy that was astonishing in her weak condition, changing the emphasis every successive time from word to word, the language of the Psalmist—"at whose right hand there are pleasures for evermore."

It pleased God to relieve our venerated friend from all suffering for several days before her departure, so that it was from pure bodily weakness, although in more than youthful vigour of spirit, that, altogether imperceptibly to her attendants, she took leave of the church below, early on Saturday, the 20th of March, 1841, in the eighty-first year of her pilgrimage, to the "city of habitation." Brethren!—listen to the heavenly admonition that "you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises."

THE CONDESCENSION OF CHRIST.

A SERMON DELIVERED AT THE MEETING HOUSE IN DEAN STREET, SOUTHWARK,
BY THE REVEREND ROBERT HALL, A.M., OF LEICESTER, JUNE 27, 1813.

From Notes taken by W. B. Gurney, Esq.

“Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name.”—Phil. ii. 5—9.

In this chapter it is manifest from the context that the apostle is inculcating upon professors of the gospel a spirit of condescension and humility. “Let nothing,” says he, “be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.” His intention is to enforce a disposition that enters very deeply into the lowly spirit of the gospel—an attention to the circumstances of others, a preference of their interests to our own, and a willingness to condescend to make great sacrifices of our own interests and gratifications, of our own honour and advantage, to promote their good. It was that particular species of christian virtue and benevolence which stands opposed to a tenacious maintenance of outward distinctions and dignities which insists upon all the honour and pre-eminence that we might be supposed to have a right to claim; and that lays by its own advantage and its own honour, for the sake of promoting the spiritual and temporal interests of our fellow-creatures, and especially fellow-christians. Of this disposition he presents a striking example in the noble conduct of our Saviour, and in the great doctrines which are exhibited in his incarnation and conduct in this world, as well as in the wonderful example of love and humility which he showed in becoming obedient unto death, even the death of the cross; and he shows that by such a conduct as this it was, that Jesus Christ rose in our nature to that inexpressible majesty with which he is at present invested; “Wherefore God also hath highly exalted him, and given him a name which

is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

Permit me to request your attention, while I endeavour to set forth in some imperfect measure this great example of condescension and humility exhibited in the passage now before us. Now, in the idea of condescension we must suppose a *superior* and an *inferior*; one by whom that virtue is exercised, and another to whom it is shown; where there is a perfect equality there is no room for the exercise of this particular species of virtue, much less where a superior only is in question, for though we may behave ourselves with the utmost propriety towards our equal or superior, yet it is impossible he should be the object of condescension; this would involve a very great absurdity in language. Whenever we speak of this species of excellency, it always implies that it is an inferior towards whom it is exerted; this is the necessary prerequisite for the exercise of this particular form of christian and moral virtue. In like manner it is evident that a stoop, a descent from some dignity or previous elevation, is always supposed in the exercise of this branch of virtue; it always implies a resignation of some claim to superior station, a foregoing of some advantage or pre-eminence. It is also necessary that such humiliation should be perfectly a voluntary lowering of ourselves beneath a standard which we previously occupied, a laying down of some advantage or dignity. There is a strong contrast supposed in a series of acts of condescension, or even in one, between the situation we previously occupied, and that in which we place ourselves; there is always an implied opposition between something we possess and something we resign, and the situation to which we are reduced in consequence of resigning it, the situation to which we bring ourselves, which forms a powerful opposition or contrast to that which we might have

assumed or previously possessed. If our Saviour condescended in the instances before us, it is manifest there must have been some previous elevation from which he descended, from which he passed to those acts which are here specified. It is necessary to make out an example in our Saviour's case, to point out the particular circumstances here implied, which stand opposed to other circumstances. The elevation must come first, and the voluntary depreciation of himself must come afterwards. This is implied in the very nature of things. In all acts of condescension we must suppose the person who performs them to be acting in a manner perfectly voluntary; moreover, there must be no degradation in the case, nor any thing that occurs by what we call chance, or accident, nor yet the ordinary acts of providence; nothing that occurs in this way can give any scope to the exercise of this disposition, though the manner in which that depression may be borne may evince much patience, equanimity, and much of the proper spirit of christian resignation to the divine will, yet it cannot be called an act of condescension if it is to be traced to the irresistible operations of divine grace, and much less still if it is the consequence of an irresistible law of nature. No person ever thought of praising the greatest sovereign on earth on the ground of his condescension in being a man, though this places him in the most essential particulars on a level with his subjects, a participation of human nature being a greater instance of equality than any circumstance that can produce inequality. No one would think of praising him on that account, because it is the effect of a law under which he was born, and which excludes all choice and volition.

But, not only is every instance of condescension supposed to involve the exercise of choice, but there must be no very forcible obligation, no such strong and palpable obligation to the act that expresses the condescension, as that the contrary of it would shock our moral feelings, would appear exceedingly unbecoming, and excite a great degree of moral disapprobation. Though condescension be a great ornament to the character of the christian, and springs from the principles of his religion, it is of a very different nature from the obligations of justice, or even of humanity; it is of such a nature that it is always supposed

that the not exercising it would not at the same time have destroyed all claim to virtuous and honourable conduct: if there be a forcible obligation to such sort of conduct, that conduct can never be entitled to the praise of eminent condescension. For example, nothing can be more plain than that is the duty of every man to exercise humanity and strict justice towards all with whom he has to do, but as the obligation to humanity in cases of extreme distress are very forcible and strong, the neglect of them lays a person open to great blame, and the practice of them in some instances, in proportion to their great obligation, deprives the conduct of the title to high praise and commendation; in all cases the more palpable the obligation to conduct is, the less is there praiseworthy in complying with that obligation, and on the other hand, the fainter the previous tie and obligation is supposed to be, the stronger is the instance of virtue from attending to so comparatively feeble a sense of obligation. Now it is manifest that if our Saviour be proposed as a pattern, it must be in some instance of behaving in a manner wonderfully condescending and humble, different from what might have been expected; that we must not merely look for what was virtuous and worthy, but for that which was so extraordinary and singular as to justify his being exhibited in this part of his conduct as an example. If he is proposed as an imitable model of condescension, it must be for the exercise of this virtue in a very eminent and extraordinary degree, for nothing else could justify his being held up as a pattern to all ages. If whilst it was imitable in its kind, it had not surpassed all comparison in degree, it would then have excited a vicious competition, it would have contradicted the very purpose for which it was produced, which was to set our Saviour inexpressibly high in our esteem, and to excite us to emulate his conduct, as far as we are able, with the most perfect consciousness that we can only make an imperfect approach to it. We must look, therefore, for some very extraordinary instance of condescension in our Saviour, something which must strike all eyes, something which cannot be accounted for without supposing inexpressible love in the breast of the Saviour, and such an infinite compassion towards a lost world as must place him beyond all comparison, or even the

power of being imitated in this respect.

Now there are two ways of interpreting this passage of scripture, and these remarks have been made to enable us to judge which is the best interpretation, which best corresponds with the intention of the writer. If there be any doubt about the meaning of words separately taken, and they are capable of two distinct interpretations, that must be allowed to be the just one which best corresponds to the purpose for which the passage is produced; that which furnishes the argument to which the passage is brought, that which lends light to the particular moral duty intended to be inculcated must be confessed to be the true one, in opposition to that which does not inculcate that duty. It is allowed that an attention to the scope of a passage, and a consideration of the purpose for which it was written, is one of the most certain guides. In interpreting this passage, and in determining which is to be preferred of contradictory interpretations, you must consider not merely what meaning the words *may* bear, but which of the meanings proposed corresponds best with the intention of the writer, by exhibiting our Saviour as a marvellous example of condescension. If there be a capacity of putting another construction on the words, without any great force or violence to them, which at the same time does not exhibit a striking example of condescension; one which deprives our Saviour of the place he here occupies as a pattern, on the supposition of which it becomes difficult to conceive of any condescension at all remarkable, we are justified in setting aside that interpretation, not simply because it appears less natural in itself, but because it is quite unsuitable to this place, by destroying and invalidating the purpose for which it is brought. I shall briefly propose to you the opposite interpretations which have been given to the passage before us.

First, let us take that of those who deny the divinity of Christ, and the incarnation, and of consequence, all the doctrines connected with it. Their interpretation of it is as follows—"Let this mind be in you which was also in Christ Jesus, who being in the form of God;" that is, say they, being possessed of extraordinary miraculous powers; "thought it not robbery to be equal with God," which they interpret, whe-

ther justly or not I shall not now inquire, did not eagerly catch at, or was not eager to maintain the idea of any likeness to God, or equality with God; "but made himself of no reputation," that is, say they, made himself poor, or reduced himself to a situation of meanness and poverty; "and took upon him the form of a servant," which word they interpret *slave*, because if the term *servant* stood, it is plain there could be no instance of condescension, they therefore consider him as subjecting himself to the abject state of a slave. "And was made in the likeness of man," which, they say, is like common men, not distinguishing himself by outward distinctions, but placing himself on a level with the meaner part of mankind. "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Now this is the interpretation of those who would set aside the pre-existence of Christ in a state of majesty previous to his entrance into our world, and the obvious argument that hence results in favour of his condescension from the pre-eminent dignity and glory of the Saviour.

But let us consider whether this interpretation can possibly stand, consistently with the prerequisites we have before mentioned; whether the instances here adduced can possibly exhibit any striking example of condescension on the part of the Saviour. "Being in the form of God," on the supposition of its meaning his being possessed of miraculous powers, must be the only elevation he possessed above common men; this was his great distinction; but this he never laid aside. Here, therefore, instead of his conduct exhibiting a great example of condescension, the station he occupied he never came down from, he never lost it for a moment, for the exercise of miraculous powers continued through the whole of his ministry, with increasing splendour and advantage. With respect to that interpretation, which I shall not combat, because such remarks appear very irrelevant to a popular assembly, we will take it that he did not eagerly catch at, or was not eager to maintain, his equality and likeness of God; still, I contend, this is not an instance of condescension, because there is upon creatures a forcible obligation not to contend for equality with God, and although it would be extremely criminal not to comply with it, yet there

can be no high degree of virtue in abstaining from so atrocious a degree of guilt. For a subject to refrain from assuming the dignity of sovereign no one would think highly of, praising his virtue because he did not raise a standard of rebellion against his sovereign. In proportion to the force of the obligation to abstain from such pretensions, in that degree is such conduct considered only in a negative way; that is, as exempted from censure, but not entitled highly to praise. But the apostle brings it as a proof of condescension and humility, that he did not eagerly affect, as they say, an equality with God, or did not catch at it. How can that be an instance of condescension? the example must surpass, I apprehend, all human comprehension. "But made himself of no reputation," or as the expression literally is, emptied himself; emptied himself of what? And, it is added, he took upon him the form of a servant. We might suppose, that his emptying himself must mean his divesting himself, as the expression signifies, of something before possessed, of some distinction and glory before mentioned; and the only one, even in the esteem of our adversaries, is the form of God. But, upon their supposition, he did not empty himself of it at all; he retained it, for he exercised throughout miraculous powers, and never more so than in the resurrection of Lazarus, which immediately preceded and accelerated his death. But the text says, "he made himself of no reputation." You may suppose that the writer is going to tell us for what reason he took upon himself the form of a servant; here, "the form of God" being mentioned before, it is manifest that "the form of a servant," is the intended antithesis; but, upon the supposition of Jesus Christ having no existence before he came into our world, there can be no interpretation given to it, unless we interpret *servant*, slave, and suppose that he degraded himself to the service of a common slave. But if Jesus Christ acted the part of a slave, or acted in the character of a slave, it must be either in relation to God, or to men; with respect to men, it is manifest that he did not act the part of a slave, he never sustained that capacity at all, much less took upon him that character permanently, he never was in captivity; it was not, then, his relation to society. With respect to his heavenly Father, it cannot

be supposed that it can be applied to his service to God; nothing can be so absurd, no service to which a created being can be supposed to be assigned by the Divine Being, can be viewed in a degrading light. And where is there any example in the term slave signifying a very mean servant of God? Are not the angels themselves styled servants of God? Does not Paul call himself the servant of God? Does not the angel in the Apocalypse style himself the fellow-servant of John? Would our very adversaries themselves so exceedingly disfigure the language of scripture as to style those men the slaves of God? What can it then be for, but to answer a purpose perfectly palpable, without being at the same time able to assign any just and proper meaning to the term? "And was made in the likeness of men;" here it is represented as a great act of condescension in our Saviour that he was made in the likeness of men. But how could he assume any other appearance than that of a man, how could he fail to appear in that character with no other character belonging to him than that of a human being? "Being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross." Now these expressions evidently are intended to introduce a proof of our Saviour's great condescension and humility; but none of them answer this purpose in the least degree, but on the supposition of there being some previous dignity or rank from which he descended, and there is no contrast, on the supposition of mere humanity, between this and the previous state; there is no forcible contrast and opposition between what he became and what he was; he always was a servant, he always was in the likeness of men, could be nothing but man, and yet his being so is represented as a marvellous instance of condescension and humility in the Redeemer. On the supposition that Jesus Christ did not exist before our world, the order of things is inverted, for the dignity of our Saviour, his elevation, came afterwards, upon this supposition, and his depression came first: he had no elevation of an earthly kind at all from which he could condescend, and he is the greatest example, if he was no more than man, of a person raising himself to great dignity and authority from the meanest and most abject beginning; no form of God was per-

ceived in him in the commencement of his ministry; he possessed miraculous powers, it is true, but he possessed them to the end, and those he never lost. "My Father worketh and I work." Upon the supposition of his mere humanity the contrast is of a different kind; he is a most wonderful example of a person rising from the most obscure beginning, commencing in lowly circumstances, and ascending to grandeur.

If we take the expressions according to their obvious and popular import, they afford the most striking illustration of the purpose of the apostle in exhibiting the condescension and humility of the Saviour, "who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." Here the form of God and the form of a servant are contrasted with each other, and as the form of a servant is universally understood as acknowledging that he was a servant, what can we suppose the being in the form of God to mean, but that he was God? though that may not be its only meaning. He is said to have taken upon himself the form of a servant; then let the meaning be taken of those who oppose the divinity of Christ, that he was not eager to catch at or retain the likeness of God; and this upon the supposition of his being the Son of God, possessing the divine nature and uniting himself to mortal flesh, it perfectly corresponds to the intention of the apostle; and his emptying himself, and taking upon him the form of a servant, is indeed a great instance of condescension, on the supposition of his being a son, for there is a visible contrast between the being a son and a servant, which the apostle observes, that though he were a son, yet learned he obedience by the things which he suffered. There is also, upon this supposition, a plain meaning assigned to the whole, the words of existence differing from the words of assumption, "*Who being in the form of God, made himself of no reputation, took upon him the form of a servant, was made in the likeness of men, and being found in fashion as a man, he humbled himself;*" for here was the state which he formerly possessed, expressed by the word *being* and the word *made*, signifying, that he became so by being made so, agreeably to what the apostle John says, "The

Word was with God and the Word was God," and further, "The Word was made flesh and dwelt among us." The holy apostle Paul expresses the reason of his assuming a nature that did not belong to him, an inferior nature, "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil." But what possible contrast of this nature can be found upon the supposition of Christ's mere humanity? Where was there any descent from the form of God? And why should that which could not be avoided, which was not voluntary, be expressed in the way it is?—"took upon himself the form of a servant, humbled himself," and so on, when the very nature of things, the universal law of nature, rendered it impossible for him to be other than a mere man, and consequently a servant of the most high God.

The doctrine of Christ's humiliation and incarnation is expressed in the most forcible manner, and worthy of our most attentive admiration and adoration. "Being found in fashion as a man, he humbled himself"—he still humbled himself—he was not satisfied with being found in fashion as a man, which was a wonderful act of condescension; he was not satisfied with taking upon himself the form of man, he did not assume a high and elevated station in society, but he still humbled himself, he descended lower than the level of human nature itself, he descended deeper and deeper, and was not contented till he had attained the very bottom of humiliation, till he became obedient unto death; but even that was not sufficient, there was one death more ignominious, more painful, more replete with agony and shame than any other, and for the purpose, the glorious purpose of his coming into the world, he selected that death, he determined to die that death, he chose that death, and made that his peculiar province in which he should appear, to the destruction of our enemies, and the conquest of the powers of darkness. "He became obedient unto death, even the death of the cross." It was from this cross, which was the lowest step to which he could possibly descend, that he arose to his crown. It was from thence that he ascended on high, that he was elevated to the right hand of God; that there might be exhibited in

his person the most wonderful contrast of the original dignity which he laid aside, then of the scene of shame and suffering which he endured, and afterwards the majesty and glory with which he invested the nature in which he suffered. He first descended from the throne to the cross, and then in order that he might take up our nature with him, and make us partakers of his glory, he carried a portion of that nature from the cross to the throne, ascended into heaven, and gives a portion of the benefit of it, by the outpouring of his Spirit, by the preaching of the gospel, and saving innumerable multitudes of them that believe. And all this is in consonance to the purposes of God, whom it became, as the great Legislator, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

There is only one expression more on which I shall make one remark, and that is, that it is not said that he became a servant, or became a man; all this is implied; I mean, the form of expression is different, nor is it here asserted that he was God, though that is strongly implied; but it is in this form, "who being in the form of God, took upon him the form of a servant, and was made in the likeness of men." Though this plainly implies that Jesus Christ was God, yet the form of expression no doubt includes something more; it is intended to express a distinct idea from his being called God, and it appears to me to correspond exactly with the design of the apostle, for his design was to contrast his state at different times. He had assumed a form under the old dispensation, wherein he appeared in various ways, or in different manifestations. When Joshua was about to enter on his war with the Canaanites, he observed a majestic and glorious personage standing "over against him, with his sword drawn in his hand. And Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as Captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the Captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy." The same commandment God gave from the burning bush; and in Ezekiel you find one in

the form of man seated on a throne with a sapphire firmament. And Jesus Christ is represented as distinct from the Father, presenting himself to the Father; so that he is said by the apostle Paul to have been tempted of the Israelites in the wilderness. He manifested himself, but he manifested himself in the form of God, with a majesty and glory suited to his work; but he laid aside that form, he divested himself of it, and took upon himself the form of a servant, a human form; and not merely a human form, but he humbled himself still more, to become obedient unto death. He was found in fashion as a man. It was a wonderful discovery, an astonishing spectacle in the view of angels, that he that was in the form of God, and adored from eternity, should be found in fashion as a man. But, why is it not said that he was a man? For the same reason that the apostle wishes to dwell upon the appearance of our Saviour; not as excluding the reality, but as exemplifying his condescension. His being in the form of God did not prove that he was not God, but rather that he was God, and worthy of supreme majesty; so his assuming the form of a servant, and being in the likeness of men, does not prove that he was not man, but on the contrary includes it, but at the same time includes a manifestation of himself agreeably to his design of purchasing the salvation of his people, and dying for the sins of the world, by his sacrificing himself upon the cross. Besides, there is a peculiar propriety in these terms, *fashion*, and *likeness of men*, though not intended to exclude his proper humanity; for there is a high and glorious distinction in the humanity of Christ, as contrasted with every other; every other man is tainted with sin, and partakes of original corruption; but, when the angel addressed the virgin Mary, he said, "that holy thing that shall be born of thee shall be called the Son of God;" from that contagion which belongs to the human race he was exempted by a miraculous conception; every other man possesses two parts, body and spirit, but this divine man, this God-man, consisted of three component parts, a soul, a body, and that Eternal Word, or Logos, which formed a part; he is represented as taking upon himself this form, and being found in fashion as a man, to the adoration of the universe, who beheld the greatest wonder that ever was exhibited

in the world, in he that was God becoming man; for if it be a wonder that God should make man, how much more astonishing that God should become man. "Wherefore God also hath highly exalted him, and given him a name that is above every name." This is the reason. If you ask, how came a portion of human nature thus to be dignified, how came dust and ashes, for such was a component part of the Saviour, to be placed at the right hand of God, in the midst of the inaccessible glory? it was because in that nature he suffered—that he was thus humbled and bowed to the cross; and this was the way in which he ascended to his crown. What an example is this of the force of humility, and the efficacy of condescension, of the wonderful power which, according to the rules and laws of the kingdom of God, condescension, patient suffering, or humility has in raising us to true dignity: this is the way the Saviour ascended to the crown. Let the same mind be in you which was also in Christ Jesus. If you wish to be great in the kingdom of God, go in the same path; if you wish to possess true dignity, lower yourself; if you wish to reign with him, you must also suffer with him. "If any man will come after me, let him deny himself, and take up his cross and follow me." We cannot follow the Saviour without pursuing the same path, we must tread in the same steps. "If any man will come after me, let him take up his cross and follow me, and where I am there shall also my servant be; and he that serveth me, him will my Father honour."

This wonderful mystery of our redemption is of the most practical nature, not only because it exhibits such affecting views of the evil of sin, and of the price of our redemption, but because it shows the connexion between humility and true dignity. The glory of the cross consists in this, that it is the way to the crown. The christian religion is distinguished from all others by turning men's minds from aspiring to dignity here, inducing them to forego their own good, to cast away their lives, to make shipwreck of all but faith, to give up themselves to God's will entirely, to follow wherever the Saviour leads, and to pass into the celestial kingdom through agonies, and crosses, and torments, through every possible obstacle; this was the way the Saviour went, and it is

in this way we must expect to be partakers of his glory. "Let this mind be in you that was also in Christ Jesus."

The time forbids my enlarging upon this subject, by pressing the practical conclusion from it in its different branches. But I cannot conclude without urging upon all the same mind which was in Jesus Christ. "Ye know the grace of our Lord Jesus Christ"—it is the first principle of our religion, it is one of the elementary principles of christianity—"that he who was rich for our sakes became poor, that we through his poverty might be made rich." Let the same mind be in you. You who are possessed of property, devote it in the way it becomes the servants of so divine a Master; consider the use he would have made of that portion of this world's good, which he declined as an example of patience and humility; consider to what purpose he employed his heavenly and miraculous powers, and to the same purposes employ your natural advantages and civil resources. When did he employ that word which commanded angels, devils, and subdued the very elements of nature, for the purposes of ostentation? When were his words any thing but spirit and life? when did they operate to any purpose but to communicate health to the dying, purity to the guilty, pardon to the sinful, and salvation and benefits to all around him? "Let the same mind be in you which was also in Christ Jesus." You possess a portion of this world's good; if you are true christians you will consider this as belonging to your Lord, as belonging to the poor of his people, as belonging to the world, to all but yourselves, and will consider all as having a much greater property in it, morally considered, than yourselves; you will consider yourselves as the stewards of God, and the most unjust persons, though not amenable to any tribunal but to your Saviour and your Lord, if you employ them to any other purposes than those of beneficence. If you make it a point of honour to die rich, and to leave estates afterwards to your children, and to have them called by your own name, that name will be a name of infamy, it will cancel your name, and blot it out of the Lamb's book of life for ever. No, my brother, "let the same mind be in you which was also in Christ Jesus." And those who are elevated in rank of life, let them not use it merely for the

purpose of levying homage of men, of making a vain show, of appearing in artificial splendour. And those that are possessed of influence, let them use it for the glory of God and the good of our fellow-creatures. Never was any one so exalted as our Saviour, and never did any one make such a use of it; he shrouded it in the deep veil of humanity, he concealed it from the view of the world; none but the piercing eye of faith illuminated by the Spirit of God could behold it. The world knew him not. "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Do you, then, my brother, employ your influence in that manner; never make it the means of keeping at a distance from you the poor, the distressed, and afflicted; "mind not high things, but condescend to men of low estate; look not every man on his own things, but every man also on the things of another." Do not dwell on the contemplation of your own greatness; do not separate yourselves from your fellow-creatures; do not suffer yourselves to be hedged in and fenced round from them by the riches of the present world, but communicate them to others, and pray for the blessing of God upon the right use of them, that they may turn to incorruptible riches and righteousness; that these perishing riches and this evil mammon may be the means of preparing you for everlasting mansions. If you are not faithful over a little, how shall you be faithful over much? and if you are not faithful to that which is the property of God, who lends it for a time, but gives to none a discretionary use of it, how shall he give you that crown of righteousness that fadeth not away, that glory which will be a part of your nature, which will satisfy your souls, and make you great, and happy, and blessed to all eternity?

"Let nothing be done," saith the apostle, "through strife or vain glory, but in lowliness of mind let each esteem other better than themselves." Let men learn of Jesus Christ that humility which disposed him to behave as if he had been the lowest and meanest of all. Our blessed Saviour was not unconscious of his high dignity, but he knew it was important to exhibit the spirit of his religion in great humility. When he knew that he was shortly going to the Father, and that the Father had given all things into his hands, then he took a towel and

girded himself, and washed his disciples' feet. When he was about to take possession of universal empire, and heaven, earth, and hell were to be submitted to him; when he knew that he was just about to be crowned with immortal glory; when he knew that he was about to sustain the divine frowns for the salvation of men—then he took a towel and girded himself, and washed his disciples' feet, saying, "Ye call me Master and Lord, and ye say well, for so I am; if I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet," to condescend to the lowest instances of christian beneficence and love. "Let the same mind be in you which was also in Christ Jesus." In his entrance into the world consider with what an eye he regarded mankind, and what drew him from his state of exalted majesty on high; how did he look down upon a distant race, far removed from him, and compassionate their misery; how did he as it were for a season annihilate himself; how did he take their cares upon him, and invest himself with their nature! He looked with unutterable and tender compassion upon them. "Let the same mind be in you which was also in Christ Jesus." You live among men dead in trespasses and sins, you see nations innumerable that are sitting in darkness and in the shadow of death; consider what compassion actuated our Saviour's breast in coming down from heaven to pay the price of our redemption; to make peace with God, and bring in everlasting righteousness; what compassion touched his holy and beneficent mind in inducing him to die a sacrifice for the sins of his people. Do you have the same mind; compassionate the distant, miserable children of men, involved in darkness; carry your eyes to the remotest boundaries of the earth, and be not satisfied till the whole world is full of the knowledge of the Lord, till all men have seen the salvation of God; let no distance of place, let no difference of circumstances, prevent your exerting yourself to spread the knowledge of him who made himself of no reputation. Let nothing prevent your feeling a participation of the common nature; God has provided for sympathy by making you of one blood, so that you must act contrary to the laws of nature if you do not sympathize with your fellow-creatures. "Let the same mind be in you which was also in Christ

Jesus." Then will the religion of Jesus Christ extend itself far and wide. Let this mind distinguish the followers of Christ, and all men will confess that God is among you of a truth. You will be all of one heart and one mind; you will be actuated with such a desire as will render you beneficial to all your fellow-creatures, will make you the light of the world, and the salt of the earth. Then iniquity would stop its mouth, and christianity would confound infidelity and impiety. Seriously study the doctrine of the cross, place yourselves there, consider what are the morals of the cross, consider what dispositions the cross inculcates, what is the influence of the fact of being purchased with such a price, and fitted to appear at the right hand of God—what it is to be purchased by such blood, saved by such humility; what the doctrine of the Saviour's incarnation, sacrifice, and ascent to heaven inculcates on christian hearts: it opens a fountain of love, of wonderful and inexpressible compassion, and it is at that fountain of love we should study, and we shall never be happy till we study the spirit of our religion at the foot of the cross; we should enter more deeply into the dying love of Christ, that we may comprehend with all saints, what is the height and depth and breadth and length of that love which passeth knowledge, and be filled with all the fulness of God.

Finally, my brethren, we see here the great and intimate connexion between the practical principles of religion and the great doctrines of christianity. Take away the incarnation of Christ, and his sacrifice upon the cross, and all these great and glorious truths lose all their meaning; this great example dwindles

into nothing, if we lose sight of the doctrine of Christ's dignity, glory, and humility: it is this which renders his sacrifice of infinite value; it is this which renders his cross so inexpressibly awful, and so interesting; it is this which makes it so infinitely precious to all; the cross of Jesus Christ is the rendezvous of heaven and earth, it is the meeting place between God and the sinner; the principles of the cross become the savour of life unto life. Deprive Jesus Christ's example of its divinity, deprive his person of the divinity and pre-existence of the Son of God, and all these great truths dwindle into inexpressible futilities; those passages which warm and kindle our hearts fill us with perplexity, and when we look for the development of a glorious mystery, we find nothing but the obscurity and perplexity that makes men rack their invention to find out the meaning of those passages which it is plain the apostles poured out with a stream of inexpressible affection and delight. But ye have not so learned Christ. Hold fast the cross of Christ.

You who are not acquainted with the christian religion, come to Jesus Christ by faith, cast yourself upon the dying love of the Saviour, receive that by faith.

And those of you who have received the Saviour, study him more and more; impress still more and more upon your minds those lessons which Christ crucified teaches; this is the power of God and the wisdom of God to salvation, and by means of this only we shall grow up into conformity to our blessed Lord and Saviour, which God grant of his infinite mercy. Amen.

TO A FRIEND LONGING FOR HEAVEN.

BY THE REV. P. J. SAFFERY.

IN heaven is perfect love and bliss,
 And not a cloud of sin or care:
 But is there joy compared with this—
 FOR CHRIST the conflict now to bear?

I would not, for the victor's crown,—
 Though 'tis to me of matchless worth,—
 The helmet, shield, and sword, lay down,
 While I can serve my Lord on earth.

Did he the joy of heaven resign
 To toil and die on earth for me?
 Then be on earth his service mine,
 I would not, if I might, be free.

Though to depart and be with him
 Is better far than to abide
 Where sin defiles, and life grows dim,
 And loved ones fall on every side;

Yet would I wait in patience here,
 Rejoicing, if 'tis mine to show
 That heaven is not to me so dear
 As HE to whom that heaven I owe!

REVIEWS.

The History of the Jews, from the taking of Jerusalem by Titus to the present time: comprising a narrative of their wanderings, persecutions, commercial enterprises, and literary exertions; with an account of the various efforts made for their conversion. Edinburgh: 16mo. pp. 304. Price 4s.

The History of the Hebrew Nation: from its first origin to the present time. By the Rev. J. W. BROOKS, Vicar of Clarebro', Retford. London: 16mo. pp. 575. Price 6s.

Both One in Christ, or the middle wall of partition taken away. By ALFRED MORITZ MYERS. With an Introductory Preface by Charlotte Elizabeth. Third Edition. London: 12mo. pp. 314. Price 6s.

The Jew. By the Author of "Both One in Christ." A new and much enlarged edition. London: 24mo. pp. 160. Price 2s. 6d.

OF all histories, that of the Jewish nation is the most remarkable. Its emancipation from slavery, its preservation in the wilderness, its establishment in Canaan, and its long-continued possession of that rich country while surrounded by hostile and powerful neighbours, are all miracles, which can only be accounted for by reference to the irresistible purposes of the Almighty. With these facts the greater part of our readers have been familiar from their youth; but the subsequent fortunes of the dispersed and degraded people, scattered among all other nations but blended with none, are deserving of much more attention than they generally receive.

From the day on which the rulers and people formally rejected Him who was the long-expected hope of Israel, and delivered Him to the Gentiles to be crucified, cutting themselves off from those advantages which had been by covenant connected with their national obedience, they have been a prey to suffering, disappointment, and contempt. His blood has been upon them and upon their children. Like Cain, they have wandered as fugitives and vagabonds in the earth, without a prince, an altar, or a home. Their pagan conquerors stationed a garrison at Jerusalem to prevent the re-construction of the city, disposed of

their lands to strangers, and sold into slavery some hundreds of thousands who had survived the general slaughter. The establishment of christianity under Constantine produced a renewal of those animosities which had partially subsided under the later heathen emperors; the Jews being exasperated at the triumph of those who worshipped Jesus, and the dominant bishops signalizing their zeal by enactments and fulminations against the Jews. Julian, actuated by opposition to the christian faith from which he had apostatized, patronized the Jews and undertook to rebuild the temple; but his early death soon delivered them into the hands of his successors, who promptly reversed every decree that had been made in their favour. The spirit of the Romish system led its votaries to make violent efforts to force christianity on those who could not be induced to receive it in milder ways, to whatever race they might belong; and the zealots of the church, whether clerical or royal, treated the Jews, whom they regarded as the hereditary enemies of Christ, with peculiar severity. Justinian prohibited their worship, forbade the admission of their evidence in lawsuits in which any christian was concerned, and harassed them with vexatious regulations. Sisebut, a Gothic king who reigned in the beginning of the seventh century, by confiscations and tortures compelled ninety thousand to receive baptism. The twelfth Council of Toledo decreed that the observance of Jewish festivals should be punished with a hundred lashes on the naked body, confiscation, and banishment, and forbade marriage except on the condition that both parties became christians. Crusades against the infidels of Palestine were commenced with a preliminary slaughter of Jews, as "a race of people as hateful in the sight of God as any of the unbelieving Saracens." In Strasburg, on one occasion, a vast heap of combustibles having been collected, two thousand wretched Hebrews were placed upon the pile, without distinction of age or sex, and at once consumed. In York, at the time of the coronation of Richard I., about five hundred having taken refuge from their

persecutors in the castle, when they could hold out no longer slew their wives and children, set fire to the place, and perished in the flames. Edward I. seized all the property of the Jews residing in this country and banished them from his dominions. In Spain, two hundred thousand are said to have submitted to baptism, in one reign, in order to escape the miseries to which they were subjected. The establishment of the Inquisition in the fifteenth century had for one of its principal objects their reduction to the profession of christianity; and by the decisions of that court, in one year, at Seville alone, two hundred and fifty Jews were burned alive. At the beginning of the seventeenth century it was illegal for a Jew to reside in England, France, Spain, Portugal, Naples, or many parts of Germany. Plundered and persecuted throughout Christendom, they have sought refuge in eastern countries, but every where to be received with antipathy. Mohammedans have always treated them with rigour and contempt. The scenes at Damascus, which have recently attracted the attention of Europe, were in entire accordance with the general practice of their Mussulman oppressors. In Morocco, the boys beat and torment the Jewish children for their pastime, and the men kick and buffet the adults. While Syria was in the occupation of the Egyptians, the commonest soldier would seize the most respectable Israelite, and compel him to sweep the street, or perform any other degrading office which caprice might dictate. In Persia, their poverty and wretchedness are proverbial. "I have travelled far:" said a Jew to Dr. Wolff when he visited that country, "the Israelites are every where princes, in comparison with those in the land of Persia. Heavy is our captivity, heavy is our burthen, heavy is our slavery; anxiously we wait for redemption."

And yet there is an elasticity in the Hebrew character, and a power of endurance, which cause the Jew to rise above his circumstances, to persevere when others would faint, and to avail himself of every favourable interval for the acquisition of wealth and honour. Under the Patriarch of Tiberias in Palestine and the Prince of the Captivity at Babylon, in the second and third centuries, large bodies of Hebrews enjoyed peace and prosperity; and during what

has been termed the golden age of Judaism, about a thousand years ago, they not only had a respite from their usual calamities, but arose to offices of dignity in the courts both of Mohammedan and Christian princes. There have been among them men of great eminence in literature, as Aben Ezra, Maimonides, Orobio, and Mendelsohn; but generally their character has partaken of the debasement naturally to be expected from their circumstances. Mr. Brooks justly observes,

"The moral character of the Jews in general has been greatly deteriorated by their political degradation, and the oppressive measures of their gentile rulers. Previous to the overthrow of their state by Titus, their pursuits were chiefly agricultural and military. Those who resided upon the sea-coasts followed commerce; and there were likewise some manufactures carried on among them. What the general avocations were of the multitudes dwelling in the cities of Egypt, Syria, and other regions, it would be more difficult to determine; but as they commonly possessed equal privileges with the other inhabitants, their occupations would probably partake of the same diversity of character. But after the storm burst upon them, their circumstances were every where altered. Those who were not in the service of a gentile master were often reduced to great extremities for a livelihood. Juvenal indeed speaks of the wealth of those at Rome, but describes them generally as sweepers of the streets in cities, and fellers of wood in the country; and Martial represents them as venders of matches for broken glass, fortune-tellers, and astrologers. During the gleams of sunshine which followed, they again pursued agriculture and commerce, were permitted to enlist in the armies of their rulers and to fill offices in the state; but the spirit of exclusion from these callings, first evinced by Justinian, became more jealous and more stringent in its downward progress into the dark ages; until at length scarcely any means of subsistence were left to them but money-lending and a petty trading or pedlaring. In following these callings, they have not in their dealings with christians been scrupulous of fraud; which they seem to have considered as only a fair retaliation upon the gentile for the wrongs they were enduring at his hand; and by excessive usury and great parsimony they speedily accumulated riches. This wealth however was the secret incentive to many of those persecutions which they suffered; God in this manner still 'smiting Judah for the iniquity of his covetousness.' (Isa. lvii. 17.)

"Their present condition varies in some respects in different countries, and whilst the extremes of poverty and riches are to be found among them, so is their moral character affected by particular circumstances. Those in Russian Poland are represented as the worst in any christian state, being little else than a band of robbers, who endeavour to steal and defraud in every possible way, and who are dead to all sense of shame. Their vulgar greediness of

money and their general profligacy have brought an odium on the Jews of Poland in general, with whom however they ought not to be confounded. Those of Lithuania and Courland are likewise much degraded and neglected, and are commonly either smugglers or slaves. The dirty habits of the Ashkenazim Jews in general (by which name those of Poland and Germany are commonly distinguished) have been remarked by all travellers; which is the more surprising when their ceremonial purifications are considered. At the Hague, the street in which they reside goes by a vile name, in consequence of its filthiness; as does likewise the quarter in Prague inhabited by the Zoharite Jews. But the *Sephardim*, who are the descendants of the Jews of Spain, are superior in these respects to the Ashkenazim, and among them are to be found many of cultivated minds, and refined manners and habits. In other respects, if we except the frequency of divorces, the moral character of the Jews is by no means inferior to that of their christian neighbours, and in some respects superior. They are generally abstemious; their clothing, furniture, and food are much plainer than among christians of the same rank; and they practise much self-denial.

"The afflictions of the Jews have likewise served to knit them together in a much closer bond of national brotherhood. If any are injured by gentiles, they unite as one man in behalf of the sufferers, and private animosities are laid aside, until they are delivered or redressed, if practicable. They are also particularly hospitable to each other. A Jew may travel all over the world with scarcely a penny in his pocket, and will be sure to meet with food and a welcome wherever there are Jews. This is more especially the case if he is learned; for learning is highly prized by them, and ranks higher in their estimation than wealth; inasmuch that the richest man would consider it an honour to unite his daughter to a learned man, however poor. Persons of no greater resources than our middling tradesmen engage a schoolmaster or tutor for their families; and when too poor to pay his trifling salary themselves, several families unite together to maintain one. Sound knowledge is nevertheless at a low ebb; for owing to their rooted prejudices against the sciences and literature of the gentiles, learning declined with them, in proportion as it revived among the christians. They can still boast of men of great talents and erudition; but generally speaking the Jews affect learning rather than possess it. Their schoolmasters are for the most part incompetent to lead their pupils to any thing beyond the range of the Talmud; and that contains little which is calculated to enlarge either the mind or the heart."—pp. 537—540.

Of the works mentioned at the head of this article, the first gives by far the most complete summary of Jewish history from the time of the dispersion to our own days. It goes sufficiently into detail for the purposes of the general reader, and comprehends a panoramic view of the present state of the Jewish

people, with interesting biographical notices of several recent converts to christianity. In another edition the author may materially improve it by a more free insertion of dates, the want of which is the greatest defect of his narrative. Four-fifths of the second work, that of Mr. Brooks, relate to times preceding the destruction of Jerusalem, and of course the account which it gives of the modern history of the Jews is comparatively meagre. A principal design of it is to illustrate the sacred scriptures by elucidating, harmonizing, and connecting the inspired records. It is written in a pleasant style, and breathes a pious spirit. The two other works proceed from the pen of a converted son of Abraham.

Mr. Myers tells us that he is a native of Prussia, who, being intended for a rabbi, was in his youth initiated into the study of the Talmud. Suspicions of its divine authority however intruded themselves into his mind at an early age, and having been induced on one occasion to enter a room where two missionaries from the London Society for promoting the conversion of the Jews were conversing and distributing tracts, the displeasure of his connexions led him to desire to visit this country, and he landed in the metropolis in June, 1830. Removing thence to Liverpool, where he had a brother, his attention was attracted by a building in the front of which was an inscription in Hebrew, and which he found on inquiry was a christian place of worship in which a converted Jew was accustomed to preach. After much mental conflict he determined to enter it, and heard a sermon in English which he could not understand, preceded by the text read in Hebrew, "The sceptre shall not depart from Judah, nor a lawgiver from his feet, until Shiloh come, and to him the gathering of the people shall be." He knew from the Talmud that Shiloh signified the Messiah, but the sentiment perplexed him. He could not believe that there was such a passage; but wondered what business these Gawayim (Gentiles) had with the scripture at all, having supposed that if a Jew embraced christianity he renounced the bible. He trembled when he considered among what people he was sitting, and, full of anxiety and agitation, left the place.

"I felt as one escaped from some imminent danger when I found myself again in the open

air; I durst not look up, feeling myself much condemned for having been in that place. As soon as I reached my lodging I looked into my Hebrew Bible, referring to the chapter and verse, which I had not forgotten; and, to my astonishment, I found the same words of the prophecy; but so strongly was I opposed to it, that I got another Hebrew Bible to see whether it actually was so. 'How can that be?' I said; 'then why has the Messiah not come if he was to come when there was a sceptre in Judah, for now there has not been a sceptre more than eighteen centuries?' I then laid my hand upon my forehead, and closed my eyes, to stop, as it were, the stream of my wandering mind, which almost deprived me of all thought.

"What! is it possible!" I said, after a moment's pause, 'can I allow such a thought to enter my mind? the Messiah come already? that cannot be: I am a miserable sinner! I have allowed myself to be taken in the snare of the Gawayim, for, if it were so, would not the learned rabbis abroad, who study day and night the Talmud, have found it out before this? and do they not daily pray for the Messiah to come?'

"My eyes then glanced over the text once more; I read it over again slowly, until all before me seemed illegible; the room appeared to go round, and I should have fallen to the ground had I not taken hold of an arm-chair, which stood close by me, and dropped into it; I wept bitterly.

"I indulged in this for some time until I felt a little relief; the first thing I beheld, when I opened my eyes, was the Bible, which I closed hastily, as once I did the Talmud, and hastened out of the room.

"Were I to attempt a description of what passed in my mind during the following few days, I should not only fall far short of it, but it would also swell this volume to a far greater size than I intended it to be; suffice it to say then, that the sufferings of my mind were very great—that I had no rest until I came to the determination to go to the converted Jew to ask him what he meant by quoting the part of Jacob's prophecy.

"Having inquired for his residence, I was told that I could see him at a house in Nelson-street, Park-lane, where a lady, the patroness of his church, resided; to which house I went one afternoon with a young Jew with whom I became then provisionally acquainted, and who was then an inquirer into the Christian faith, but before this kept it secret from me. I was shown into the room, in which I found the converted Jew, the lady, and a gentleman. I felt at a loss at first how to introduce my subject, but meeting with a very kind reception, I took courage, and asked the converted Jew to tell me what explanation he gave to the above referred text, and why Jacob says that the sceptre shall not depart from Judah until Shiloh come—whereas the Messiah had not come yet? 'The Messiah hath come,' he answered, 'and the prophecy is fulfilled, and Jesus of Nazareth was that Messiah.' At the name of 'Jesus' I rose up from my chair, saying that I did not come here to hear any thing of the *מלך*, and made a motion to go; but he said, that if it was my wish, nothing should be said about Jesus, and he then asked me if he might show me some

part of my own scriptures, which I granted; on which he shewed me the 53rd chapter of the prophecy of Isaiah. I told him what the Talmud says on that chapter; but he said that the Talmud was nothing more than the invention of man. I endeavoured to conceal the emotions which the last sentence had raised in me: he then asked me whether I had ever read the New Testament? I told him I never heard of such a book, and that I never read any books of the Gawayim. He then gave me some information with respect to the nature of the book which he was alluding to, and asked me whether he might read a part of it to me, to which I assented; he then read to me the first chapter of the gospel of St. Matthew. I felt much struck with the genealogy there given of Jesus; I tried all I could to conceal from him what was going on in my mind, and, as soon as he had finished the chapter, I rose from my chair, requesting him to lend me the book, which he did without hesitation, telling me to compare it with our Bible.

"As soon as I was in the street I opened the book again, reading it as I went along, and, before I had reached my lodging, I had already gone through the first five chapters of the gospel of St. Matthew. When I arrived at home I ran up stairs into my bed-room, the door of which I locked after me, for fear of being interrupted and surprised again by my brethren. Again I read over the beginning of St. Matthew; my curiosity increased as I proceeded; every page opened to me a new world: 'Is that the religion of Christians?' I said. My mind could not dwell upon one subject long; it wandered from one thing to another in rapid succession. Presently I began to compare the Bible with this new book, and I found that there was a striking correspondence between them. It may more easily be imagined than described what were my feelings all this time, and the following days, as I proceeded in the New Testament, comparing it with the Old. 'Then why do the rabbis not read this book? or why did they not tell me about it? or are they kept in the dark about it as well as myself?' Then came to my memory what I had just heard about the Talmud. 'What,' I said, 'the Talmud not true?' and my former doubts concerning it rushed upon my mind like so many flashes of lightning. 'שמע ישראל,' 'Hear, O Israel!' I exclaimed, and wrung my hands in great agony; 'then have I lived all this time and been under a delusion? have I prayed every day for the coming of the Messiah, and not known that he has come already? that he lived, and died, that I might live? and could my forefathers reject him who came to save them? Could they treat him so cruelly who came with such doctrines as these? and have I blasphemed the holy name of him whom I now find to be Jacob's Star, Moses' Prophet, David's Lord, Isaiah's Stem of Jesse, his Immanuel, his Prince, his Saviour—Zechariah's King, and Malachi's Messenger of the Covenant? Did Jehovah suffer me to live whilst I hated him whom he calls his son? O! distracting thought!"—pp. 77—82.

Yet he did not at that time yield his heart to the Saviour. He had, as he

expresses it, "come up close to what Isaiah calls the stone of stumbling and rock of offence," but there remained many things to be cleared up before he could allow that Christianity was the religion of God.

"The apparently disinterested account given by the four evangelists of Jesus of Nazareth pleased me very much; there is hardly any thing in their account by which we could form an opinion as to whether they believed in the new covenant or not. But Satan worked his part in the mean time with me; many snares were laid for me, some of which proved very dangerous to me.

"At times, when meeting with a passage in scripture which I could not understand, my mind would be worked up to such a degree that I would throw the Bible from me, thinking never to look at it again; I had not found out the way yet to seek wisdom; I sought for it in my own strength, and thus it proved to me a stumbling block; add to this, the persecution which then opened itself upon me from the side of my brethren, who, as soon as it was known that I had been to that church, set their faces against me, and treated me very unkindly, 'Away with such a fellow,' was their cry, 'for it is not fit that he should live!'

"Add to this, the sorrow I experienced from the accounts of my friends, whose grief knew no bounds when they heard that I had become a Christian, all these things worked powerfully upon my mind; and, I can truly say, that if it had not been the Lord who then held me up, and soon after caused Jesus to be precious to my soul, I should have fallen a prey to the enemy; it is verily through him alone that I can say, 'I am what I am.'

"I was then in a strait between Judaism and Christianity; the one I could not adhere to on account of its absurdities and contradiction to the word of God, and the other I could not embrace; and, if any one asks why? I answer, 'Because the love of God was not in my heart—I loved not Jesus.'

"Many were the nights I sat up with the Bible and Testament before me, to see whether all was not a delusion, until I was worn out with fatigue, from want of sleep and from trouble in my mind. At such a period I would then think of my unhappy situation; in a strange country—cast off from all that were dear to me by the ties of nature; despitely used by my brethren here, without a friend to comfort me; and then I would think of my father, my poor father, of his grief—perhaps brought to a bed of sickness—perhaps near to the grave, lamenting over his hard-hearted son—and I, I was the cause of all this; and then I wept in the bitterness of my heart until the day broke in upon me, when only fresh trials awaited me, for those that hated me without a cause were many; every day another trial awaited me, so that my health began to decline very rapidly."—pp. 86—88.

After six months had elapsed, in which he suffered much in body as well

as in mind, he was relieved from anxiety, and entered into the joy of faith.

"One evening, after having read some of the psalms of David, among others the 69th, I left my room for the purpose of taking a walk, which, from the bitter enmity showed to me by my brethren, I could scarcely do in day time. Providence guided my footsteps into Pitt-street, where I saw a building lighted up which had the appearance of a place of worship, into which I went; there was a body of people kneeling down, and one prayed aloud; his prayer affected me greatly. After having listened for some time, I dropped down on my knees as if mechanically; every word the man spoke I felt as if he was pleading my cause; it was the very thing I stood in need of, and, blessed be God, I prayed too—I prayed for the first time in my life—the first that was worth calling a prayer, for it was in the name of Jesus. I felt as if the heavens were open, and that this was none other but the house of God, and the very gates of heaven; it appeared to me as if *now* was the accepted time, *now* the day of salvation.

"The words of the psalm that I had read before I came out were forcibly brought back to my memory, and I cried out, 'Save me, O God, for the waters are come in unto my soul. I sink in deep mire where there is no standing; I am come into deep waters where the floods overflow me. O God, thou knowest my foolishness, and my sins are not hid from thee.' These words just seemed to me to express what I felt: I appeared to myself as one standing on the brink of a precipice, a deep gulf before him, and some savage animal rushing up behind him. I felt my danger, and my own weakness to save myself from the certain ruin before me, unless some one came from above and rescued me; and 'Save me, O Lord,' I cried, 'have mercy on me, O God, a miserable sinner!' For the first time I felt that I was indeed a sinner; a poor, naked, miserable wretch. 'Create in me, a clean heart, O God,' I cried, 'and renew a right spirit within me.' 'O! Jesus, my Saviour,' I exclaimed for the first time, 'forgive my rejecting thee; thou hast promised forgiveness even to the vilest of sinners if he turn unto thee! Oh, be merciful unto me, the chiefest of sinners, and take away the oppressive load of my sins, for they lie *heavily* upon me.'

"And, oh! my dear reader; how shall I find language to express the marvellous change which I then experienced in my soul? No language can express, no tongue can tell the joys of that moment in which a trembling sinner is reconciled to God by the blood of the Lamb. But, blessed be his holy name, scarcely did I cast my care upon him than 'Be of good cheer, thy sins, [which are many, are forgiven thee,' was virtually the answer of Jehovah; a thrill of gladness ran through my very soul, and my heart overflowed with thankfulness and praise."—pp. 89—91.

This is an outline of the auto-biography contained in the volume entitled "Both One in Christ." The second portion of it is devoted to an elucidation of those Christian doctrines to which

the Jews are accustomed most decidedly to object, relating to the deity of Christ and the personality of the Holy Ghost. The third part is "An Appeal to Christians in behalf of Judah." In this, the author manifests a truly Christian solicitude for the conversion of his brethren, his "kinsmen according to the flesh." After referring to the persecutions which the children of Israel have endured from the professed followers of Christ, the false representations of Christianity which have met their eyes and ears both in Catholic and Protestant countries, and the diminution of respect for the rabbinical writings which is prevalent among them, he adds,

"I have not yet learnt the reason why so great a share of missionary labour is bestowed upon heathen countries, and so little among my brethren; surely it cannot be grounded upon the command of our blessed Saviour, who said, 'Preach the gospel to every creature, beginning at Jerusalem.' Indeed, this text alone ought to be sufficient to show the Christian the duty of sending missionaries to the Jews; and how much more condemnation does it pronounce against those who provide for the heathen and not for the Jew, for they give us practical proofs that they do understand the will of God, and that they act upon it; but, I ask, why exclude the Jew from 'every creature?' Where is it forbidden? for so we must be led to suppose it is, when we see that you cast out the Jew (whom the Lord hath not cast away, Romans xi. 1) from all the nations upon earth. Indeed, whenever I have brought this subject before Christians, they have all shown a disposition in favour of my argument; but still matters remain much as they were, and a very few only comfort the sons of Sion, or speak peaceably unto Jerusalem."—pp. 274, 275.

"I desire to guard myself against being misunderstood, and from impressing you with a notion that I am against the sending of missionaries to the heathen. By no means. If there were no Jews to be converted, then I should say that the heathen deserve *all* your missionary labours; but as there are so many of the house of Israel who know not Christ, and have no one to teach them, then at the least we ought to give them an equal share of our attention. And how it can be accounted for, that there is a certain numerous body of Christians, who use their utmost exertions in behalf of the heathen, and *entirely neglect the Jews*, I know not; and I am compelled to say, that such is not only unwarranted in the word of God, but is absolutely *against* the commandments of Jehovah. I must own that I feel a jealousy in behalf of my brethren, and I trust it is a *godly jealousy*. You embrace the God of Israel, but ye turn away from the Israel of God: this is quite irreconcilable, unworthy of the Christian, and of the man."—p. 280.

"Indeed, I think it unnecessary to use any *persuasive* argument to induce you to send the gospel to my brethren; for, first, the subject

speaks for itself—you cannot open your Bible without being reminded that such is your duty; and, secondly, by doing so, you *derive a great benefit yourselves*, for (addressing you as a people who have a missionary spirit) what spring of the machine would produce so great an effect as that which is connected with the foundation of it? Go, then, at once to the main spring; whilst you are nourishing and attending to the *branches* of the olive tree, forget not the *root*, and then the fatness will spread itself into all the branches. 'Pray for the peace of Jerusalem, for they shall prosper who love thee.' And suffer not the enemy of mankind, of both Jew and Christian, to deter you from this glorious undertaking, in spite of all scriptural evidences, by telling you (as he so often successfully does) that it is in vain to attempt to convert the Jews. After what has been said, the sober-minded reader must acknowledge that it is nothing short of questioning the grace of God—yea, of blasphemy, to cherish such an unwarrantable opinion. What, think ye, would have been the situation of Moses, when after the Lord *commanded him* to smite the rock, and the waters will gush out—I ask, what would have been *his* lot had he hesitated, and replied against God, 'This rock is so hard, so very hard; and how is it possible that my rod should draw waters out of it?' But Moses knew better; he knew that *our* reason must hush, and be thrown aside, where the Lord is to be obeyed; the rock is hard indeed, but not too hard for the word of God. But *here*, the Lord tells you to comfort his people Israel, to pray for them, to preach Jesus to them; but, ye say, 'Our prayers are in vain, our preaching must prove fruitless.' And why? where is the ground for such an *ungodly* assertion?—for ungodly every thing is which is not godly. Surely ye cannot say that you have been disappointed, and that experience taught you that your labour must be in vain, for *you have never tried*.

"Or do ye point to others who have laboured amongst them, and say, 'We do not see much fruit, there has been *such* an impostor, and there they have met with a disappointment, and that is what we expected?' Oh, my dear reader; how unworthy of the Christian character is such a language, but too often uttered; how degrading to him who with the same lips exclaims, 'Oh, *Son of David*, have mercy upon us.'"—pp. 282—284.

May these appeals be responded to by spiritually-minded Christians in a manner corresponding with their importance. We know nothing of Mr. Myers but what we learn from his publications; but these afford internal evidence of sincerity, and, considering that his connexion is with members of the established church, as near an approximation as can reasonably be expected to what we regard as correct views of scriptural truth. The great mistake into which the active friends of the Hebrew race have generally fallen, is the cherishing an expectation of their political restora-

tion instead of directing them to the holy hill of Zion on which the Son of David sits as King; a mistake which arises from the adoption of Jewish principles in interpreting the Old Testament prophecies, and overlooking the principles on which they were expounded by the apostles of Christ. We have noticed but one passage in which Mr. Myers indicates an accordance with that notion, and then it is rather as one

which prevails among his Christian associates than as one which he has himself derived from the oracles of God.

The small volume entitled "The Jew" consists of an argument between two fictitious personages, called Moses and Samuel, and is designed to obviate the objections against Christianity which are most popular among Jewish unbelievers.

BRIEF NOTICES.

Notes on the Book of Genesis. By GEORGE BUSH, Professor of Hebrew and Oriental Literature, New York City University. Reprinted from the American Edition of 1838. London: imperial 8vo. pp. 495. Price 10s. 6d.

It is pleasant to find that notwithstanding the superficial habits of the age, the demand for the successive Parts of Ward's Library of Standard Divinity is sufficient to encourage frequent additions to the series. We avail ourselves of this opportunity to repeat our attestation of the sound judgment with which the selections are generally made, and the economical yet elegant form in which they are issued. The part before us is one of the best as well as one of the largest. Were we to enter into details we could easily specify passages in the interpretation of which we should not coincide entirely with Professor Bush; but, looking at his performance as a whole, we cannot hesitate to express admiration of the patient labour and extensive learning which have combined to produce it, or to recommend it as a commentary of the highest value on that important portion of the divine oracles to which it refers. It is at once critical and popular, comprehensive and clear. Excellent use has been made in it of the writings of modern travellers, as well as of the works of former annotators.

Apostolic Instruction Exemplified in the First Epistle general of St. John. London: Seeleys. 12mo. pp. 431.

Few things can be more important to the Christian than a right understanding of the apostolic epistles. In them the doctrinal system of our faith is exhibited with all its inward workings and outward fruits. Clearly to bring out in their fulness, proportion, and harmony, the truths that are taught, to show their life-giving power over the heart, and to detail their applications to the events of the Christian's life, is a task of no common difficulty, but of no common benefit. With respect to some of the epistles this has been successfully done, and Christians have learned to prize such works as Archbishop Leighton's Exposition of the first

Epistle of Peter. It were much to be wished that similar service were rendered to the church with respect to the first Epistle of John; yet the artless simplicity, earnest and lively affection, and exalted spirituality which characterize this inspired letter, whilst they enhance its value and endear it to the believer, might almost deter any one from the attempt to illustrate it. He who should succeed in such an attempt would deserve the warmest gratitude of his fellow Christians. Nor ought we to deal severely with any one who has not been able to fulfil to our satisfaction his good design. We fear we must not number the volume before us among the successful expositions of "Apostolic Instruction;" and yet we have found in it so much that indicates a high degree of piety as to lead us to expect that many Christians would derive from its perusal both pleasure and profit.

Abraham, the Father of the Faithful. Edinburgh: John Menzies. Royal 18mo. pp. 264.

SUCH a subject, if treated with good sense and Christian feeling, can hardly fail to interest; nor do we think that any will be disappointed who take up this volume, not to seek original thought or elaborate criticism, but to obtain a plain, experimental, and practical illustration of the leading incidents in Abraham's life. Whilst the author appears desirous to bring out the excellencies of "the Father of the Faithful," he wisely avoids the dangerous extreme of attempting to justify all the patriarch's conduct; thus reminding us that we have but one perfect exemplar of the fulfilment of all righteousness.

A Cyclopædia of Domestic Medicine and Surgery; being an alphabetical account of the various diseases incident to the human frame; with directions for their treatment, and for performing the more simple operations of surgery. Also, instructions for administering the various substances used in medicine; for the regulation of diet and regimen; and the management of the diseases of women and children. By THOMAS ANDREW, M.D., &c., &c. Glasgow: Imperial 8vo. Parts I.—VII. Price 1s. each.

No thinking man can be content to be entirely ignorant of the structure of the human frame, the diseases to which it is liable, and the remedies which it requires. No man who is thus ignorant can be fit to discharge the duties of a legislator, a juror, or the head of a family. Works on these subjects are indeed peculiarly liable to be abused by the conceited and the rash; but if it could be proved that they are productive of more harm than good, which we believe it cannot, the demand for them would still be too powerful for logic to restrain. All that can be done to counteract the attendant evil is to furnish the public with works written cautiously and scientifically; popular, yet free from quackery and pretence. The comprehensive and judicious publication before us is especially adapted to the use of missionaries, and ministers residing in situations where professional aid cannot be easily obtained. For the acquisition of medical knowledge, the alphabetical arrangement is certainly not the best; but for expeditious reference it is convenient. The information given on dietetics and analogous subjects will be useful to readers of all classes. The work is to be completed in about sixteen parts.

Two Specimens of Printing in Oil Colours: one representing the Reception of the Rev. John Williams at Tanna, in the South Seas; the other, the Massacre of that excellent Missionary on the island of Erromanga, where he and his friend Mr. Harris became the Proto-Martyrs of Christianity in the Australian Seas. Executed by GEORGE BAXTER, Inventor and Patentee. With a description, by J. Leary, one of the survivors of the massacre; and an account of the islands when visited by Captain Cook and Captain Dillon. London: Folio. Price 25s. each.

The first of these beautiful paintings—for they deserve this appellation, by whatever means they may have been produced—exhibits Mr. Williams at the head of his boat, with courage and good-will in his countenance, accepting the invitation of the chief to land in the midst of a crowd of friendly islanders. In the second he is seen surrounded by the waves into which he has retreated, his left arm held up to shield his head, while one of the infuriated natives is striking at him with his enormous club, and others are crowding towards him with the same murderous purpose. The accompaniments in both pictures correspond with the principal design. If any recommendation were necessary for these pieces, in addition to their intrinsic merit, it might be found in the fact that they are published for the benefit of the widow and orphans of the lamented missionary, and that Mr. Baxter has already presented them with profits to the amount of one hundred guineas.

A Voice to the Churches on the subject of Sunday Schools; and an Appeal to Sunday School Teachers on the momentous character of their undertaking: the substance of two Lectures. By J. MORISON, D.D. London: Sunday School Union. 32mo. pp. 64.

TEACHERS will find in this small publication most pertinent and judicious advice, and christians who are not teachers will find suggestions

respecting the importance of Sunday schools deserving their serious attention.

The Sunday Scholar's Companion; being a Selection of Hymns from Various Authors for the use of Sunday Schools. The fifty-second edition, revised and enlarged. London: 32mo.

THIS very popular Sunday school hymn-book is now improved by the addition of about fifty hymns, quite equal, both in intrinsic excellence and in adaptation of style and sentiment to the purpose of the work, to those to which the public had previously given the sanction implied in fifty-two editions.

Revival of Religion in Denmark; including an account of the Rise and present State of the Baptist Churches in that Kingdom. With an Introduction, by J. G. ONCKEN, Pastor of the Baptist Church, Hamburg. London: 8vo. pp. 43. Price 6d.

A FEW sentences, which will be found in our Intelligence on a future page, will give a general idea of the contents of this pamphlet. It consists almost entirely of letters from the Danish converts, detailing with much simplicity and christian feeling the means by which they were brought to entertain scriptural views of the institutions of Christ, and the opposition which they have experienced from secular magistrates at the instigation of the established clergy.

Valdenses, Valdo, and Vigilantius: being the articles under these heads in the seventh edition of the Encyclopædia Britannica. By the Rev. W. S. GILLY, D.D., Author of "Waldensian Researches." Edinburgh: A. & C. Black. 12mo. pp. 68.

It is a very pleasing statement that "in a few years, perhaps, it will be more easy to give a satisfactory account of the Valdenses, because the present king of Sardinia is permitting the ancient records of his states to be examined and published; and an historical commission at Turin has already sent many important documents to press, which throw light on subalpine affairs." We shall hail with great pleasure any additional information respecting that very interesting people who from the earliest ages to the year 1686 resisted the mandates of Rome, and preserved themselves pure from prevailing errors. There are, as Dr. Gilly observes, provoking uncertainties attending the inquiry into their origin, succession, and progress. He might however have told some facts respecting which he has been silent. There is no doubt that their adversaries accused them of maintaining that baptism is of no use to infants, and that a child who has not a capacity to believe ought not to be baptized till he possesses that capacity. But Dr. Gilly does not mention this, or even that which Mr. Faber represents as the worst of all their errors—"that which, by asserting what is now called the *voluntary principle*, at once undermines religion, and unchristianizes every nation (as a nation) which adopts it."

The Poetical Works of JAMES MONTGOMERY. Collected by himself. In four volumes. Vols. II. & III. London: Price 6s. each.

VOLUME the second contains The World before the Flood, Miscellaneous Poems, Thoughts on Wheels, the Climbing Boy's Soliloquies, and

the beautiful imitations of David's Psalms which were published some years ago under the title of Songs of Zion. Volume the third contains Greenland, Miscellaneous Poems, Narratives, and Translations from Dante. The style in which this publication is got up corresponds with its intrinsic excellence, and it may be safely and cordially recommended as a valuable assistant in the cultivation of poetic taste and benevolent feeling. The notices which the author has now prefixed to several of the pieces of circumstances connected with their original appearance cannot fail to increase the reader's gratification.

The Portraiture of a Christian Parent; exhibited in the domestic correspondence of the late ARTHUR FOULKES, Esq. Edited by his Son. London: Symons. 16mo. pp. 158.

LETTERS from a pious, well-informed, and amiable man to his daughter, containing little to which to object and much to approve, though the allusions and in some cases the tone of thought will render them more acceptable to adherents of the church of England than to others.

Account of the Proceedings of the Twenty-ninth Annual Session of the Baptist Union, held in London, April 26, 27, 28, 29, & 30, 1841; with the Report of the State of the Denomination; and an Appendix. London: 8vo. pp. 64. Price 1s.

In addition to the report and proceedings, the purchaser will find in these pages, a list of churches in the Union, a list of missionary stations, address to American churches, account of receipts and expenditure of baptist institutions, and other articles of statistical information.

A Baptismal Hymn. Written by the Rev. J. E. GILES. Composed by J. KING. Price 3d. Varnished 6d.

THE hymn appeared in this Magazine, in May, 1837; the music, in four parts, is adapted either for vocal or instrumental performance.

Aunt Upton and her Nephews and Nieces. London: (Tract Society) 24mo. pp. 108.

THE sun—the moon—eclipses—the stars—the clouds—the earth—the sea—the winds—the rain—the frost—the snow—thunder and lightning—light and darkness, have furnished the topics for fourteen lively and instructive conversations with "Kind Aunt Upton," which are recorded in this volume.

Dr. Trueman's Visit to Edinburgh in 1840. His Introduction to the Religious World so called; or, A Series of Dialogues illustrative of the ways, manners, and conversational powers of Ladies engaged in active duties of benevolence. To which is added, a Second Edition of Mrs. Bountiful; or Edinburgh Charities. By ANN WALKER. Edinburgh: pp. 166.

THE writer probably intended that these conversations should appear to be artificial, inflated, and spiritless; if so she has been eminently successful. Nothing could be more uninteresting than to listen to such dialogues; except, perhaps, to read them in print.

RECENT PUBLICATIONS

Approved.

Ward's Library of Standard Divinity. True Religion Delineated: or Experimental Religion distinguished from Formality and Enthusiasm. By JOSEPH BELLAMY, D.D., Minister of the Gospel at Bethlehem, in New England. London: 8vo. pp. 159. Price 3s. 4d.

The Marriage Law considered, in a Letter addressed to C. J. Blomfield, Lord Bishop of London, containing sundry Friendly Animadversions upon a Speech delivered by his Lordship in the House of Peers, 14 May inst., relative to the Repeal of the 5 & 6 Wm. 4. c. 54. In which letter is also involved an inquiry whether the marriage with a deceased Wife's Sister be contrary to the Levitical Code. By PHINEAS PHILOGAMOS, A.M., Barrister at Law. London: Houlston and Stoneman. 12mo. pp. 44.

Infant Baptism, as administered in the Church of England, a ground of Dissent. In a letter addressed to a Clergyman. By JOHN BANE, Minister of the Gospel, Aylsham. Norwich: 24mo. pp. 17. Price 2d.

The Duty of Professing Christians in relation to the Elective Franchise. A Lecture delivered on the 10th of June, 1841, by WILLIAM BROCK, Minister of St. Mary's Chapel, Norwich. Norwich: Price 1d.

A View of the Last Judgment. By JOHN SMITH. Fourth Edition. Simpkin & Co. 18mo. pp. 233.

Services at the Ordination of the Rev. ANDREW REED, B.A., to the Pastoral Charge of the Church assembling in the Old Meeting-house, Norwich, March 2, 1841. To which is prefixed, a Brief Sketch of the History of the Church. London: 8vo. pp. 92. Price 2s.

Paul at Corinth: or the Faithful Servant of Jesus Christ directed and encouraged. A Discourse delivered at the Recognition of the Rev. William Ferguson, as Pastor of the Congregational Church assembling at Water Lane Chapel, Bicester, Oxon, on the 8th of October, 1840. By JONATHAN HARPER. London: 12mo. pp. 26. Price 1s.

The Leaf. London: (Religious Tract Society) Square 32mo. Price 4d.

Fox's Book of Martyrs, edited by the Rev. JOHN CUMMING, M.A. Parts V. & VI. London: Virtue. 4to.

The Scenery and Antiquities of Ireland Illustrated. By W. H. BARTLETT. The literary department by N. P. WILLIS, Esq. London: 4to. Parts V. and VI. Price 2s. each.

Canadian Scenery Illustrated. From Drawings by W. H. BARTLETT. The literary department by N. P. WILLIS, Esq. London: 4to. Parts XIV. and XV. Price 2s. each.

The Millennial Melodies, Supplement to the Millennial Star, consisting of a series of Original Hymn and Psalm Tunes, in a variety of measures, adapted to Dr. Watts's Psalms and Hymns, Bishop Heber, Montgomery, also to the Selections by Dr. Rippon, Dr. Collyer, Burder, Wesley, Newton, Cowper, and the Baptist New Selection; composed and arranged for four voices, with an accompaniment for the organ, pianoforte, or seraphine. By JOHN KING, Author of "The Missionary's Requiem," "The Children's Hosanna," &c., &c., &c. No. I. London: 4to. pp. 12. Price 1s.

INTELLIGENCE.

AMERICA.

DECISIONS OF CONGRESS.

"Mr. Adams has succeeded in his efforts to rescind the rule of the house which forbade the reception, or the entertaining in any manner, of petitions relating to the abolition of slavery. The rule was rescinded by a vote of 112 to 104.

"The Washington correspondent of the Atlas says he saw Mr. Adams as he passed in a carriage during the latter part of the day of the above vote, and it has rarely been his lot to witness a stronger expression of entire bridegroom-like satisfaction than his venerable countenance displayed at that moment.

"Give honour to the venerable victor, for he deserves it, and send in your petitions without delay to the care of John Quincy Adams."—*Christian Reflector*, June 16.

"The decision of the house to adopt the rules of the last congress, with the exception of the twenty-first rule, by which all petitions relating to the subject of slavery were rejected without a hearing, has been reconsidered, and after a long and excited discussion, rescinded. By this movement the house was left without rules, and of course recurred to the guidance of original parliamentary principles. A proposition was finally made and carried, to adopt all the rules of the last session without alteration, with the proviso that no subjects shall be acted on during this extra session, excepting such as are embraced in the president's message. The effect of this course will be to defer all petitions on subjects not embraced in the message till the next congress."—*Christian Watchman*, June 25.

CENSUS OF 1840.

It appears from an official report of the aggregate population of the several states and territories, made to the senate by the secretary of state, that the whole population of the United States, including seamen in the service of the United States, and an estimate for two or three small districts not yet returned, is 17,068,112; of whom 14,181,575 are whites, 386,069 free blacks, and 2,483,536 slaves.

The aggregate by the census of 1830 was 12,866,020. The increase in ten years is consequently 4,202,092, which is at the rate of 32 2-3 per cent.

The number of white persons in 1830 was 10,526,248. Increase in 10 years, 3,555,033, which is equal to 33 3-4 per cent.

The number of free coloured persons in 1830 was 319,599; increase in 10 years, 66,470, or 20 3-4 per cent.

The number of slaves in 1830 was 2,009,043; increase in ten years, 474,493, or 23 1-2 per cent.

It appears that the ratio of increase of the white population is much larger than that of the coloured race, whether free or slave, and that the increase of free blacks is less than that of slaves. This may be attributed in a small degree to the effects of colonization.

A DIFFICULTY.

"Our episcopal friends," says the Baptist Record, "are beginning to agitate the subject of the proper and primitive manner of administering baptism. One of their bishops some time ago openly declared that there was no baptism now in the episcopal church. That the baptists, it was true, had the proper mode, but as their administrators were not episcopally ordained, they had no authority to perform the ceremony; and that baptism could only be introduced by some bishop travelling to Greece, receiving the ordinance at the hands of a Greek bishop, and then administering it to his brethren in this country."

AUSTRALIA.

YSTRAD, NEAR WOLLONGONG.

The Rev. P. J. Saffery has forwarded to us the following letter dated February 2, 1841. Respecting the writer he says, "If he were not living, I would say more of his worth than I can now do with propriety."

REV. AND DEAR SIR,—I presume that a line or two from me will not be unacceptable from this distant land, to which I removed about two years and a half ago with a view of engaging in missionary labours. We had a favourable passage (only three months' duration) from England to Sydney. During the voyage I was engaged as schoolmaster and Sunday afternoon chaplain to the emigrants on board. I brought with me letters of introduction and testimonials to the Rev. John Saunders. I was well received by him and his congregation, to whom I have occasionally preached. The friends of the Redeemer were anxious that I should be in some way usefully employed, and they accordingly appointed me to the arduous and responsible office of town missionary in Sydney. After labouring in that sphere eight

months, I relinquished it for the one in which I am now engaged.

Wollongong is the Brighton of Australia : it is a beautiful sea-port town in the fertile and romantic district of Illawarra, fifty miles south of Sydney. A most stupendous work is now in progress by government, in the formation of a basin out of the solid rock by the labour of the convicts. This basin is for the accommodation of the shipping. To the convicts here employed I have had permission from the governor to preach every sabbath. I preach in my own little chapel morning and evening, and my service with the convicts is additional.

When I first arrived here, and lifted up the standard of the cross, I met with considerable opposition ; but I was enabled to persevere, and a neat little chapel has been built, partly at the expense of Mr. Saunders's congregation, and partly by the friends here. It was opened on the 11th of October, 1840, by the Rev. S. Hewlett of Liverpool, N.S.W. The attendance continues to be encouraging. Although I am laboriously engaged in preaching on the sabbath to my own congregation and to the convicts, I obtain no support from it. All that I have received is £20 from Mr. Saunders's people. I am therefore struggling very hard to maintain myself. I am sure if my circumstances were known to some of your woe thy friends, they would cheerfully contribute to my support. May I beg of you to appeal to our baptist friends in my behalf. Should you succeed, contributions will be thankfully received by the Rev. J. Saunders, Sydney, or the Rev. S. Hewlett, Liverpool, N.S.W. With kind regards to Mrs. Saffery, and earnest prayer for your welfare,

I remain, dear Sir,

Yours affectionately,
JOHN MORGAN.

P.S. There are now ninety-eight ships in the harbour of Port Jackson, and absolutely nothing done towards the religious instruction of their crews. When I was a missionary in Sydney, part of my work was amongst the sailors, and I received tracts and books from Mr. Saunders for them. The whaling crews are in the most lamentable state of religious destitution.

GREECE.

BAPTISM IN CORFU.

Mr. Love, an American missionary who has been labouring in Greece some years, has recently transmitted to the society by which he is supported an interesting account of the baptism of a Greek convert. The transaction had been delayed on account of the debilitated state of Mr. Love's

health ; but he had previously received much pleasure from the earnestness of the candidate as a champion for the truth among his countrymen. The following narrative is taken from the Baptist Missionary Magazine.

"The 12th of August was to us a day of interest. We repaired to a beautiful little bay of the Mediterranean, and, sheltered there from a noontide sun by the branches of an aged olive, I read and explained the sixth chapter of Romans. We then sang a Greek hymn to the tune "Greenville," and prayed. After which, I baptized Apostolos *εις τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος*. We came up out of the water, and again commended ourselves to God by prayer, supplicating his blessing upon the act which in obedience to his command we had just performed, and in imploring his mercy upon the perishing multitudes among whom we dwell. It was a day too of deep interest to our beloved Greek brother. How fervently, before descending into the symbolical grave of his crucified Lord, did he pray for a complete death to sin ; and after coming up out of the water, how earnestly did he supplicate the grace of God, and the constant abiding of the Holy Spirit, that he might walk in *newness* of life, and adorn, by a godly conversation, the profession which he had now made in the presence of a number of witnesses.

"Two pious English friends, an officer of the medical staff, and his lady, with whom we were spending a little time in the country for the benefit of my health, accompanied us to witness this interesting scene. An entire change has recently taken place in their views with reference to the ordinance, and this was the first scriptural baptism which the doctor had ever witnessed. It was delightful to see how the simplicity and significance of the ordinance witnessed for God in their minds, though they had the disadvantage of understanding nothing of the exercises connected with it, only as Mrs. Love briefly interpreted. A number of Greeks, attracted to the spot by our reading, singing, and prayers, seated themselves under an adjacent tree, and witnessed the ordinance in a very respectful and becoming manner. The crew of a small craft, moored at the beach a few rods distant, looked on silently, and with much apparent interest. Apostolos has a son of sixteen, the only surviving member of his family, who was also present.

"Our brother has long desired to obey the command of Jesus in this ordinance, and it was attended with a peace of mind which he represented that he had never before felt. He was accustomed, in his own conclusive way of reasoning, frequently to

say, 'My parents put me into the water when I was an infant, as they would dip a stick. But *how* that can be *my* obeying the command of God to be baptized, I am not able to see.'

"Our English friends present saw in the administration of this ordinance a *dawning* for Greece. Others, perhaps, may see a *darkening*. As for me, the command being *clear*, the duty was plain.

"The transactions of the 12th of August are well known throughout the city of Corfu, and generally throughout the island. The reproach of '*sprinkling*,' so many times cast upon the missionaries, and upon us in common with others, by the natives, is, so far as we are concerned, wiped away. They say of us no more, that we are 'no Christians because we have not been baptized.' I have never seen a Greek belonging to the Greek church, who regarded any thing other than immersion as baptism.

"But the bearing of this transaction on the subject of '*believers' baptism*' is by far more important. Intelligent Greeks understand that their present practice of baptizing unconscious infants is an innovation; that it was their ancient practice to baptize only disciples. The following ancient formula touching this point is still every where read in the churches, and to an understanding Greek carries with it all the force of a demonstration. "*Ὅσοι κατηχούμενοι προέρχεται*" (literally) 'as many as are catechumens, come forward.' It was the declaration of the officiating priest in ancient times, (and kept up still, as a mere matter of form) when he came forth to read the liturgy in connexion with administering the eucharist, and its import is, that those who do not sustain the character of *κατηχούμενοι*, not being baptized into the church, are to withdraw; a laconic mode of speaking, by which in addressing an affirmative to one class, the negative is announced to another; and when a part, and the *first* part, is put for the whole and what naturally succeeds. And as the word '*κατηχούμενοι*' necessarily implies *understanding*, on the part of the candidate for baptism, so the question 'what class of persons were baptized, whether infants or otherwise?' is, in the mind of the Greek, without controversy. They know that we do not baptize our little children, and that we require, as a pre-requisite to baptism, a state of mind that an infant is incapable of possessing. And on learning the practice of Baptists they not unfrequently reply '*κάλα, for so our fathers anciently did*.'

"There is still another view which our Greek friends take of the subject, which to me is no less interesting. Referring to the baptism of Apostolos, say they, '*It accuses our faith. But are we not the orthodox! the peculiar people of God—the only Christians!*'

To these questions we answer them distinctly, 'No.' 'Except ye repent and be converted to God, and cease from sinning, and from loving your sins, you cannot be saved.' Since the baptism of Apostolos, the spirit of inquiry seems to be greatly on the increase. There are, perhaps, twelve or fifteen intelligent Greeks in Corfu, who have been met, inch by inch, on the whole system of Christianity, according to the New Testament, and completely vanquished. These are now searching 'the scriptures, to see if these things be so.' Oh, Sir, if this be of the Holy Spirit, these poor perishing souls will be converted. But if not, they will fall away into infidelity."

OPENINGS FOR USEFULNESS.

In a subsequent letter, dated Nov. 14, 1840, Mr. Love gives the following view of the progress and prospects for the mission in Corfu.

"As for Corfu, I regard the experiment as having been fully made, and a great victory won. Supremacy of conscience—strict adherence to the word of God—individual responsibility—the cessation of an earthly priesthood—the spirituality of religion—voluntariness in its profession—faith in Christ crucified and arisen—redemption through his obedience, blood, and intercession—are principles which we have most openly and fearlessly declared. Such have been our principles, and for our practice,—we have, in the sight of all southern Europe, amid the fears of friends, and threats of foes, baptized a 'convert to these principles, into the name of the Father, and of the Son, and of the Holy Ghost. The dark waters of spiritual death have curled and murmured. But our Father has permitted no angry billow to roll over us. From the date of that event (the baptism) the interest of our labours has increased in a tenfold degree, and the enemies are this day on the retreat.

"In respect to the principles above stated, only give them free course, and spiritually enslaved minds will receive an impulse that will heave the throne of despotism from its base, and Christianity in Europe will again be free, pure, and lovely.

"Corfu, I said, is the key to Italy. In this town are a thousand Italians, many of them men of intelligence, who either *will* not or *cannot* remain in Italy, because of their hatred to the pope. Besides these, three thousand Jews, and four or five thousand others in Corfu, have the Italian for their common dialect. And there are in town four or five thousand more, who speak the Italian as readily as the Greek. The inhabitants of the city and suburbs are about twenty-five thousand souls.

"The importance of Corfu as a mission—

any station for the Greeks we were never prepared to estimate till within a few months. In this town are some five or six thousand active, enterprising, and intelligent men, mostly from continental Greece—of whom about one half are the Pargiots, who, like their Suliote neighbours, never bowed the knee to Ali Pacha, the tyrant of Albania. They are the flower of the Greek nation. It is from this class that we have every thing to hope. The little band in Corfu who are searching the scriptures are mostly of this class. They already see much of the error and wickedness which surround them. They are men not afraid to speak the truth. Says one of them to a priest, who, a few days since, came out to revile him for reading the New Testament, 'Sir, take yourself in peace out of my shop.' 'With such men,' says he, 'I wish to have nothing to do; liars, thieves, fornicators, and adulterers, in the garb of sacredness;' facts, indeed, which one cannot fail to see in Corfu, if he opens his eyes.

"Let these intelligent and enterprising Greeks become converted, and they will carry the gospel to their brethren in every part of European Turkey. The same may be said also of some, with whom we have become acquainted, of the two hundred students in the Ionian College and University at Corfu. O how I long to preach to them the gospel—the blessed and glorious gospel! But alas! I am able to do nothing but simply to direct Apostolos. I try to hear his report every evening of all his conversations during the day, and to give him such instruction as he needs. But when I am no longer able to do this, if left single handed, as now, the fearful retrograde immediately begins, and soon all the ground that has been gained is lost for ever."

DENMARK.

BAPTIST CHURCHES.

In the latter end of the year 1839, a small baptist church was formed in Copenhagen; and in 1840, one in Langland, and one at Aalborg. They have all been harassed with persecution, their baptism being esteemed a crime of great magnitude, and their meetings for worship being forbidden under pain of banishment; but their meekness and steady determination have been admirable. The pastors of the church in Copenhagen were thrown into prison several months ago, and we have not yet heard of their release: we trust however that measures which have been taken in this country will lead to their speedy deliverance. The following extract of a letter from the wife of one of them, Mr. P. Münster, gives the latest intelligence with which we are acquainted: it is taken from

Mr. Oncken's pamphlet entitled "Revival of Religion in Denmark."

"As we are now like two widows in this house, each with a child, let me first of all request you to present fervent prayers to our faithful God and Father, that he would enable us by his Spirit and power, to show in truth that we are widows indeed; and then let us join to praise the Lord for having counted our dear brother A. Münster worthy to be cast into prison for discharging his duty towards God and the church under his care.

"He was under examination to-day from twelve to six o'clock, when two police officers conducted him to his house, that he might take leave of his sick wife and child. I was with my husband in prison at the time, so did not see him, but he was composed and happy in the Lord."

NEW CHAPELS.

HELMNDON, OXFORDSHIRE.

A neat chapel, to seat 200 persons, was opened June 9th at the village of Helmdon, near Banbury, as the fruits of the "Northamptonshire Baptist Home Missionary Society." Sermons were preached on the occasion by Messrs. Gough of Clipston, Robinson of Kettering, and Gray of Northampton. After the service in the afternoon, a public tea-meeting was held in the chapel. The collections (including the proceeds of the tea, which was kindly provided by friends in the vicinity) amounted to 53l. 5s. 3d.

LYNN, NORFOLK.

On Wednesday and Thursday, June 23 and 24, the new baptist chapel in this town was opened for divine worship. An early prayer-meeting was held in the old chapel, and at a quarter to eleven the friends assembled for the first time in their new place. The Rev. W. Brock read the scriptures and prayed; after which the Rev. J. J. Davies of Tottenham preached from Ezek. xxxiii. 8. In the afternoon, the Rev. J. Green of Norwich preached from Gen. xii. 1, 2; and in the evening, the Rev. W. Brock, from 2 Thess. i. 7—10. On Thursday morning an early prayer-meeting was held, when the Rev. M. H. Crofts of Ramsey gave an address. At a quarter to eleven the ordination of the Rev. J. T. Wigner to the pastoral office took place. The Rev. R. Hamilton of Lynn, independent, commenced by reading the scriptures and prayer; the Rev. J. Green stated the nature of a gospel church from 1 Pet. ii. 9; the Rev. W. Brock proposed the questions; the Rev. J. Garrington of Burnham offered the ordination prayer; and the Rev. W. H. Murch, D.D.,

gave the charge, from 2 Tim. iv. 5. In the evening, the Rev. J. J. Davies of Tottenham preached to the people, from Ps. cxviii. 25. Hymns were read, and devotional exercises conducted, by the Rev. Messrs. Briscoe, Blackett, Burditt, Griffiths, Mills, J. C. Pike, Williams, Ward, Keed, Hewitt, and others. On the following evening, a public tea-meeting was held in the baptist Sunday school room. The trays were kindly furnished by the ladies of the congregation; about 220 sat down to tea. After tea Dr. Murch was called to the chair, and several very impressive addresses were delivered by Dr. Cox and various other ministers present. On the following Lord's day, four sermons were preached, by Rev. J. T. Wigner, Dr. Cox, and Dr. Murch. The weather was remarkably fine; the congregations very large; the collections amounted to the noble sum of 113*l*. 19*s*. 10*d*.; and we trust that many were led to seek the Lord from the various impressive services which were held. On the first sabbath in July, twenty-one persons, among whom were two ladies, members of independent churches, and one Wesleyan local preacher, were baptized, who, with three others previously baptized, were admitted in the afternoon to the table of the Lord; and we hope to baptize one household, and two or three more, on the first sabbath in August. The chapel is "beautiful for situation," is capable of seating 950 persons, and is a fine specimen of strength, beauty, and economy combined. The whole cost will be £2,200, including ground, palisadings, &c. The friends hope to realize £1,000 towards this in the first twelve months, and are determined not to relax their energies till the whole debt is removed. In this effort they yet hope and pray that they may be assisted by those who have it in their power to give to the cause of Christ.

ADDLESTONE, SURREY.

A new chapel was opened for divine worship in this village on Tuesday, June 29, 1841. The Rev. J. Stoughton of Windsor preached in the morning, and the Rev. J. Shoveller of Portsea in the evening. The attendance and collections were good.

DUNNINGTON, WARWICKSHIRE.

A new chapel was opened in this neighbourhood on Wednesday, July 7. Two sermons were delivered on the occasion by the brethren F. Overbury of Pershore and J. Smith of Cheltenham to overflowing congregations. The devotional services were engaged in by the ministers of the surrounding churches—B. Carto of Lench and Dunnington, J. Mills of Winchcomb, G. Cole of

Evesham, J. Blore of Cookhill, — Allen of Alcester, D. Prain of Henley-in-Arden, independent, and Mr. T. Bamford of Atch Lench.

On the following sabbath, brother J. Price of Birmingham, late of Alcester, preached on behalf of the chapel morning and evening. The collections, including the proceeds of a tea-meeting held between the services, amounted to £27, leaving the small amount of £80 on the building, which it is hoped will soon be cleared off by the christian public.

ORDINATIONS.

RUTHEN, DENBIGHSHIRE.

On Tuesday, June 22nd, Mr. Dan Davies of the Baptist Theological Institution, Pontypool, was publicly recognized as co-pastor with Mr. Robert Williams in the baptist church at Ruthen, Denbighshire. The service was commenced by Mr. Evans of Beulah, Monmouth; Mr. J. Pritchard of Llangollen delivered the introductory discourse, on the constitution of a christian church, and asked the usual questions, which were answered by the young minister in a peculiarly appropriate and impressive manner. Mr. Ellis Evans of Cevenmawr offered the ordination prayer, Mr. T. Thomas of Pontypool addressed the young minister, and Mr. E. Evans preached to the people. The services throughout were exceedingly interesting and profitable, and Mr. Davies enters on his work with a most encouraging prospect of success.

GUERNSEY.

A new chapel was opened for the use of the English baptist church meeting at St. Peter's Port, Guernsey, on Lord's day, July 4; when sermons were preached in the morning and evening by the Rev. Dr. Murch, and in the afternoon by Mr. G. W. Fishbourne, late student at Stepney College.

On Lord's day, July 11, Mr. Fishbourne was ordained to the pastorate of the church in the presence of a crowded audience. The Rev. J. S. Hine, pastor of the French independent church in the town, commenced the service by reading the scriptures and prayer; the Rev. J. Belcher of Greenwich, late pastor of the minister ordained, delivered the introductory discourse, proposed the usual questions, and received the confession of faith; the Rev. W. Wild, pastor of the English independent church in the town, offered the ordination prayer; Dr. Murch delivered the charge to the minister, and closed the service with prayer.

In the evening, the Rev. R. Eckett of London read the scriptures and prayed.

Mr. Belcher addressed the church and congregation on their duties to their pastor, and closed with prayer the services of a day which will long be remembered at Guernsey with feelings of deep interest. Other devotional exercises were conducted by the Rev. Mr. Bensley, Wesleyan minister, and Mr. Murch of Stepney College.

HORSFORTH.

The Rev. James Buck, formerly of Rotham, has entered on the duties of the pastorate over the baptist church in Horsforth, near Leeds, in the west riding of Yorkshire.

MISCELLANEA.

BAPTIST BUILDING FUND.

The annual meeting of this society was held, June 30, 1841, at John Street Chapel, Bedford Row; Joseph Fletcher, Esq., the treasurer, took the chair. The report was read, and the following resolutions were passed.

1. That the report now read be adopted, and that it be printed and circulated under the direction of the following gentlemen, who shall constitute the officers and committee for the next year, namely,

Treasurer.

JOSEPH FLETCHER, ESQ.

Secretaries.

Rev. CHARLES STOVEL,
Rev. STEPHEN J. DAVIS.

Solicitor.

Mr. W. PAXON.

Committee.

Messrs. G. BAYLEY.

H. CHRISTOPHERSON.

WILLIAM COZENS.

JOHN DANFORD.

THOMAS FREEMAN.

JOHN HADDON.

JOB HEATH.

E. MARLBOROUGH.

S. MARSHALL.

S. MELHUISE.

T. MERRETT.

BENJAMIN OBRE.

JAMES OLIVER.

JOHN PENNY.

THOMAS PEWTRESS.

SAMUEL RIDLEY.

JOSEPH SANDERS.

ROBERT STOCK.

JOHN WALKDEN.

J. WARMINGTON.

W. H. WATSON.

B. C. WILMSHURST.

J. C. WOOLLACOTT.

G. B. WOOLLEY.

Auditors.

Messrs. PENNY and WILMSHURST.

2. That the cases now presented, namely,	
BRIDGEWATER	Somerset.....£60
ULEY.....	Gloucester.. 40
ALLBYRNYNS LLANVIANGEL, Monmouth..	30
UFFCULM.....	Devon..... 35
BUXTON.....	Norfolk..... 40
HEREFORD.....	Hereford.... 60
TALGARH.....	Brecon..... 40
HUNSLET.....	York..... 60
GREAT MISSENDEN.....	Bucks..... 50

be relieved with the respective sums recommended by the committee, as soon as the treasurer has sufficient funds in his hands for that purpose.

3. That the thanks of this meeting be presented to the Rev. J. H. Hinton, A.M., for his kindness in preaching the annual sermon on behalf of the society; to the Rev. Samuel Green and the deacons of the church in Lion Street, Walworth, for the use of their meeting-house for the annual sermon; and to the Rev. J. H. Evans, A.M., and the deacons of the church in this place for the kind accommodation afforded by them on the present occasion.

4. That the grateful acknowledgments of this meeting be presented to Joseph Fletcher, Esq., for his valuable services as treasurer, and for his kindness in taking the chair this evening.

In proposing and seconding these resolutions, the Rev. S. J. Davis, Samuel Green, W. F. Poile, C. Slim, C. Stovel, and C. Woollacott; and W. Cozens, J. Warming-ton, and B. C. Wilmshurst, esquires, and others, addressed the meeting.

From the facts evolved in the report, and the speeches that were delivered, it appears that nothing can be more important to the denomination than a strict adherence to the rules of this society, and a strenuous support of its operations by the ministers and churches in the metropolis.

The churches to whom grants have been paid during the past year, are,

BURTON-ON-TRENT.....	Stafford.....	£60
SOUTH SHIELDS.....	Durham.....	50
TILLINGHAM.....	Essex.....	40
KILMINGTON.....	Devon.....	25
LAVERTON.....	Somerset.....	25
ROTHERHAM.....	York.....	70
BLAENAVON (HOREB).....	Monmouth.....	40
GUITING.....	Gloucester.....	35
WHITCHURCH.....	Hants.....	40
MALLING.....	Kent.....	55
STOURBRIDGE.....	Worcester.....	50
CULLINGWORTH.....	York.....	55
DENBIGH.....	Denbigh.....	40
ST. IVE'S.....	Hunts.....	50
HATHERLEIGH.....	Devon.....	40
SHOTLEY FIELD.....	Northumberland..	20

The number of cases that still require relief is very considerable, and it is to be hoped that by congregational collections, and the increase of subscribers, this arrear of cases may be speedily paid up, in order

that such delay in the relief of applicants may in future be prevented.

CHARLES STOVEL, }
S. J. DAVIS. } *Secretaries.*
London, July 3, 1841.

BRISTOL BAPTIST COLLEGE.

The annual meeting of the friends and supporters of the Bristol Baptist College, or Bristol Education Society, was held at the vestry of Broadmead chapel on Thursday, June 24. An appropriate and instructive discourse was delivered by the Rev. J. S. Bunce of Devizes. Of twenty-one students forming the list at the commencement of the session, four are occupying stations of usefulness in the ministry, one is pursuing his studies at Glasgow, and another has gone to Jamaica as a missionary. Four new students have been received, and other applications are before the committee.

It was stated in the report that a memorial had been presented to the Queen in council, requesting her majesty to empower the college to issue certificates to its students as candidates for degrees in the University of London; and that this request had been granted with the utmost promptitude. The institution is therefore now empowered to give such certificates. The examination of the students took place on the Monday and Tuesday preceding the annual meeting, and the reports of the examiners were highly satisfactory.

ST. ANDREW'S, SCOTLAND.

The baptized members of the independent church at St. Andrew's having recently separated themselves from it, and worshipped together in another place, have issued the following explanations of the reasons which have led to this procedure.

Address to the Congregation meeting in the Town-hall, St. Andrew's, by the Christian Brethren associated there, 6th June, 1841.

Dear Friends,—You are entitled to know the reasons which have led to the separation of the brethren usually meeting here from the church in Market Street,—particularly as erroneous statements have gone forth on the subject. In the outset, it is proper to state, that we have hitherto walked in fellowship with that church in the most cordial manner: for many of its members we entertain the greatest respect, and for none more than their excellent pastor. We differ from them on no material point of doctrine regarding the faith and hope of the gospel: their order and discipline are identical with that which we design to establish as regards church government, the baptismal rite excepted; and, so far from cherishing any un-

kind feelings towards them, we heartily wish them God-speed in all that concerns their happiness. But, of late, attempts having been made to invade the rights of those members who hold the obligation of believers, and believers only, to be baptized by immersion, we found it impossible, with a good conscience, to bow to the doctrine of the pastor, as put forth in a printed "Summary of Principles," and since published in the *Congregational Magazine*. In that document, it is held to be "disorderly," and "submitting to discipline," for the Baptists "to use any direct influence, either in public or private, to inculcate or propagate their peculiar sentiments, by the circulation of tracts or books," by "conversation, or otherwise, among the members of the church;" and, moreover, "that they should abstain from controverting the sentiments taught from the pulpit on the points of difference." Now, although we have never disturbed the peace of the church in Market Street by a factious spirit of hostility to infant baptism, neither laid ourselves out to the work of proselytizing to our own views, we feel that to pledge ourselves to total silence on any part of the divine will, even when called in the course of providence to state our views, were to resign our right of private judgment, to be guilty of a cowardly concealment of honest belief, and to surrender the unalienable rights of Christian liberty at the bidding of usurped authority. We are clearly of opinion, that Christians are obliged, by the law of Christ, to exercise forbearance one toward another; but we have yet to learn that such forbearance carries in it a prohibition to "circulate tracts or books," or even to "converse" on the subjects of difference. We are not aware that any body of Christians, in this day of enlightenment, has ventured to call back the age of intolerance after this fashion, by putting a seal on the lips of the people on the one hand, and placing an interdict on the press on the other. Had we given our sanction to such proceedings on the part of our mistaken brethren, we had deserved to be put under the ban of the Christian world, as traitors to the liberty wherewith Christ has made his people free, if not unworthy of the privileges of rational beings. We hope, for the sake of independency, that few, if any, of the churches will adopt the St. Andrew's "Summary;" otherwise they must be content to fall back in the career of improvement, wherein they have been distinguished, and to take their place among the abettors of intolerant principles, now well nigh exploded from the Christian world. How far such a course is likely to subserve the interests of pure and undefiled religion, or to build up the churches with intelligent Christians, it is not for us to say;

but, as no inconsiderable number of their members are of the baptist persuasion, it may not be amiss to suggest the wisdom of calmly reviewing their position before taking steps which are more likely to promote than suppress the growth of the baptismal controversy. It will now appear obvious, we trust, to all considerate individuals, who take an interest in the rights of conscience, that, in our circumstances, "necessity was laid upon us" to act as we have done; and that, by agreeing to assemble as we are now doing, for the worship of God and the observance of the Lord Christ's appointments, we are actuated by no schismatical, sectarian, or factious motives,—especially as we do neither purpose to shut out conscientious pædobaptists from our communion, nor abridge their liberty "to circulate tracts or books," or to "converse" with their fellow Christians on those points of doctrine regarding which the most pious individuals do conscientiously differ.

It has been reported, that the present movement is in connexion with what has been denominated the "Campbellite heresy," which teaches that the forgiveness of sin stands inseparably connected with water baptism, together with other sentiments equally repugnant to the scriptures. We deem it of importance thus flatly to contradict the statement, as destitute of the smallest particle of truth. We hold, with the whole body of the orthodox baptists of this country and America, the ordinance of baptism to be emblematical of spiritual blessings *already* received, and attach no merit whatever to this or any other external rite in the matter of justification before God.

In the prosecution of our course of duty, we rely on the protection and presence of the Lord Christ to give effect to the word of the truth of the gospel preached among us. We are clear that the ground we have taken up is alike warranted by sound reason and revealed truth; and while it shall be our delight to co-operate with all who love the Lord Jesus in sincerity, in whatever tends to promote the best interests of the place where we dwell, it will be our especial care to pray without ceasing, that the ministration of the gospel among us may prove, by the abundant effusion of the Holy Ghost, "the savour of life unto life" to many precious souls.

GLAMORGANSHIRE.

At the annual meeting of the Glamorgan-shire Baptist Association, held a few weeks ago, it appeared that the clear increase was 1301. There has been a great revival in many of the churches, more particularly amongst those which had been for years in a dormant state.

A letter from one of our brethren connected with this association contains the following remarkable passage: "One circumstance I must not omit which is of a novel character. A Welsh independent church meeting within two miles of Swansea is become a baptist church, and was duly received as a member of the Association. A minister of the name of Pugh, pastor of the baptist church at Saloam near Swansea, baptized eighty of them last Saturday fortnight. The following morning, the Rev. Daniel Davies of Swansea (the blind minister) baptized forty more of them; afterwards they were formed into a church on strict communion principles, and the Lord's supper administered to them. There are about forty more of them, twenty of the latter number are expected to be baptized shortly. They had no pastor, but three of the number baptized are occasional preachers."

BISHOPS' STORTFORD.

The baptist chapel, having been enlarged and much improved to accommodate the increasing congregation and the children of the sabbath school, was re-opened on June 27, when three sermons were preached by the minister, the Rev. B. Hodgkins.

FOREST ROW, SUSSEX.

Bethesda chapel, having undergone considerable repairs, was re-opened for divine service on the 26th of May, when sermons were preached, in the morning and evening by the Rev. E. Steane of Camberwell, and in the afternoon by the Rev. J. Chater of Lindfield. This beautiful little chapel is situated in the Stonehouse estate, which has been recently purchased by J. Edger, Esq., with the object of securing to the villagers the opportunity of worshipping God according to the dictates of their conscience. This gentleman, with a munificence which deserves imitation, is about forthwith to invest the chapel in trust for the use of the baptist denomination, but admitting to communion other sections of the christian church. Mr. Farmer of Stepney College has recently accepted the unanimous invitation of the people to become their minister, and has entered on his labours with pleasing prospects of usefulness.

ST. ALBAN'S.

On Monday, July 5, 1841, a numerous meeting of the church and congregation assembling in the baptist chapel, St. Alban's, was held, for the purpose of celebrating the twentieth anniversary of the ordination of their minister, the Rev. William Upton. After a social tea party, tastefully arranged

and conducted by the ladies of the congregation, a very appropriate and affectionate address was delivered by Charles Young, Esq., one of the deacons of the church, who, at the conclusion of the same, presented the minister with an elegant purse containing thirty guineas, as a voluntary expression of christian love to himself, and of cordial regard to his ministry, on the part of his flock. An address from the pastor in reply, with suitable devotional exercises, filled up the remainder of a happy and memorable evening.

RESIGNATION.

The Rev. W. Mills, having resigned his office as pastor of the baptist church at Gravesend, is at liberty to attend to invitations from other churches.

MARRIAGES.

At the baptist chapel, Dudley, by the Rev. B. Price, May 27, the Rev. W. B. DAVIES, Campden, to Miss SARAH DAVIES, of Netherton, near Dudley.

At the baptist meeting, Castle Street, Colne, by the Rev. W. Lush, July 1, Mr. THOMAS BISHOP of Colne, to Miss E. M. CARTER BOWLES, of Westminster, London.

At the baptist chapel, Eye, Suffolk, by the Rev. Eliel Davis, July 2, Mr. DANIEL DAY to Miss SARAH SMITH, both of Eye.

At the baptist chapel, Cheddar, Somerset, by the Rev. E. Webb, July 8, the Rev. ROBT. HOOPPELL, baptist minister of Winscomb, to Miss ANN RICH of Banwell.

At the baptist chapel, Eye, Suffolk, by the Rev. Eliel Davis, July 9, Mr. SAMUEL GISSING to Miss SARAH ANN BISHOP, both of Eye.

At the baptist chapel, Beverley, by the Rev. R. Johnston, July 13, 1841, Mr. JOHN WALKER of Halifax, linen draper, to SARAH, daughter of the late THOMAS SHERWOOD, Esq., of Beverley.

In our number for July, page 354, col. 2, line 36, for "MARIA" read "CAROLINE," third daughter of W. B. GURNEY, Esq.

CORRESPONDENCE.

BIBLE TRANSLATION SOCIETY.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—As our Bible Translation Society does not at present possess an organ of its own similar to the Missionary Herald or the Irish Chronicle, you will I trust continue to indulge me with the opportunity, as occasion may require, of presenting its claims and its operations to the notice of the churches through the medium of your pages. I am happy to have so considerable a list of contributions to announce as will be found in your advertising columns for the present month, amounting to about £300. Other parts of the country besides those from which these sums have been received have held meetings, or are about to hold them, on behalf of the institution, and deputations are at this time engaged in its advocacy in different districts.

It is not, I think, to be expected, that as much will be raised the second year as was realized the first. Many large donations were given at the formation of the society which will not be repeated. At the same time, the necessities of the poor perishing heathen are so great and so urgent that we should rather plead for an increase than intimate an expected diminution.

Our friends are aware that the brethren in Calcutta are diligently prosecuting the translation of the Old Testament into Bengali, and publishing it uniformly with their edition of the New. The first portion of it given to the public was the Psalms, next followed the book of Genesis with the first twenty chapters of Exodus, after that Proverbs, and then Isaiah and Daniel were taken in hand. One third of the former of these prophets was in type before Dr. Yates took his recent journey into Upper India, and its completion waited his return. In the mean while the first part of the entire Bible, containing the Pentateuch, with references, &c., was ready for distribution about the middle of last March. In these important labours it is for us to cheer and encourage our brethren, and I venture to express, not only my earnest hope, but my conviction, that our committee will soon be enabled again to send them, through the liberality of the churches, some substantial proof of our affectionate co-operation. "Although," they say in a recent communication, "we must publish in faith, relying on support as yet unseen, yet so strongly do we feel ourselves pledged to the prosecution of this work and obliged to aim at its completion (if such be the will of God) dur-

ing Dr. Yates's life-time, that it is our intention to proceed with it steadily until the whole be finished."

The bible thus in course of publication is the first that has issued from the Indian press with marginal references. In a letter to our brother Mr. Wenger, who has already become the highly valued coadjutor of Dr. Yates, I made some inquiries respecting these references, as whether they were Dr. Blayney's, which we have in our common English bibles, or selected by themselves, and, if so, whether the selection proceeded on any, and what principle. To these inquiries I subjoin Mr. Wenger's reply, as I think our friends, like myself, will be gratified to be informed on these points.

"The references appended to the Bengali bible are upon the whole a selection made from Blayney's. The circumstance that we have not yet the entire bible to refer to renders it desirable that the parallel passages should not so much elucidate words and expressions, as facts, doctrines, and precepts. It is my object to select such passages, a comparison of which may form a kind of commentary on the chapter or verse to which they are appended, in order that our native preachers may derive judicious information on the topics of which they treat. Passages very plain in themselves are often left without a reference; but in other places the reader's attention is drawn to them. Another peculiarity of the plan I have adopted, is that I do not refer only to parallel verses, but to parallel sections. Thus I hope in the gospels to indicate what sections correspond to one another. For instance, in the parable of the sower I should say [Matt. xiii. 1—9.] Mark iv. 1—9. Luke viii. 4—8. I hope that by this plan not only paper will be saved, but the native preachers will be induced to seek for full information on all the subjects in the section; for it is that interesting class of persons that I chiefly have before my eye when arranging the references. Will you excuse it if I add an example or two. [Lev. xvi. 22.] Mic. vii. 19. John i. 29. 1 John ii. 1, 2. [Lev. xvii. 10—14.] Gen. ix. 4. Lev. iii. 17. vii. 26, 27. Deut. xii. 23—25. Acts xv. 29. [Lev. xvii. 11.] Matt. xxvi. 28. 1 John i. 7. 1 Pet. i. 18, 19. Rev. xiii. 8. Heb. ix. 11—22. Gen. ii. 17. iv. 4. viii. 20—22. Ex. xii. 13. 21—23. xxiv. 6—8. Lev. i. 5, &c. A comparison of these passages (very few are so copiously illustrated as this last one) will explain the plan I follow, better than could be done in any other way. The awkward shape of the Bengali figures renders it necessary to be brief. You will easily perceive that I must verify every passage quoted, and also weigh its comparative importance, for they are not arranged according to the order of books, but of the progress of the idea in the mind."

I am unwilling, dear Sir, to trespass beyond the space you kindly allow me, and will therefore draw this communication to a close, taking the opportunity of doing so to request individual subscriptions, donations, and congregational collections in aid of this increasingly interesting and important cause. Our friends will, I trust, permit me to remind them that the society has not yet a travelling agent by whom their liberality might be personally solicited, and that I shall therefore esteem it a favour if they will transmit their donations to me by post, or in any other way more convenient to themselves.

I am, my dear Sir,
Yours in Christian love,
EDWARD STEANE.

Camberwell, July 15, 1841.

EDITORIAL POSTSCRIPT.

The vacancies occasioned in two of our denominational societies by the recent departure of our friend, Mr. Beeby, for India, are happily filled up. J. H. Allen, Esq., of Brixton, has accepted the office of treasurer to the Bible Translation Society, and John Bousfield, Esq., of Finsbury Square, of treasurer to the Baptist Home Missionary Society.

The Rev. C. H. Roe, who has for some time desired to retire from the post which he has occupied with great efficiency, as secretary to the Baptist Home Missionary Society, has communicated to the committee his final determination to resign his office. He is about to enter on pastoral labours in a new chapel at Birmingham.

The Rev. B. Evans of Scarborough is engaged in preparing a catalogue of the works of British baptist authors; intending to deposit the document in the projected denominational library. The secretaries of the Baptist Union, with whom this design has originated, request authors of this class, therefore, to forward to Mr. Evans a list of their entire works, with such particulars as are suited to a catalogue, including the place and date of their birth.

In profound grief, we displace other matter to state that our beloved and faithful friend, the senior secretary of the Baptist Missionary Society, has finished his course. Mr. Dyer's health gave way about a fortnight ago; the cares of office and unremitting labour during twenty-four years had exhausted his energies, and a prostration of strength both corporeal and mental ensued. The editor saw him twice within a week of his decease, and very painful feelings and anticipations attended each interview. The scene closed yesterday morning, July 22nd.

MISSIONARY HERALD.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by the Treasurer or Secretaries, at the Mission-House, 6, Fen-court, Fenchurch-street, London: in Edinburgh, by the Rev. Christopher Anderson, or H. D. Dickie, Esq.; in Glasgow, by Mr. Joseph Swan; in Dublin, by John Parkes, Esq., Camden-street; at the Baptist Mission-Press, Calcutta, by the Rev. J. Thomas; at Kingston, Jamaica, by the Rev. Joshua Tinson; and at New York, United States, by W. Colgate, Esq.



MISSION PREMISES AT BETHSALEM.

THE sketch on the other side represents the Mission Premises at Bethsalem, in the parish of St. Elizabeth, Jamaica ; of which the following account has been furnished by our respected friend, Mr. Dendy :—

In the days of slavery, it was a *house of war*, being occupied by the Superintendent of the Accompay Town Maroons, whose occupation was to seek after and, with powder and shot, to hunt out runaway slaves. It was purchased in 1839, for the purposes of the Baptist mission, for the sum of 900*l.* sterling, and then named Bethsalem (*the house of peace*). Towards the purchase money, at different times, the churches at Salter's Hill and Beththephil, whose pastor originated the station, have contributed 200*l.* The remainder still continues as a debt, and is likely to do so, unless some Christian friends in England contribute for this purpose, as the people in this mountainous district are very poor.

The house is used both as a residence for the missionary, and as a place of worship. The building on the right hand, which is in a very dilapidated state, is used as a school room. The row of trees on either side consists of mango, neesbury, and star apple. The group of figures is composed of maroons and emancipated negroes, with a mule, bearing provisions, luggage, &c., upon their heads, which they had brought from Falmouth, the place where their missionary, Mr. May, landed, over a rough, narrow, and hilly portion of the country, the road being too bad for a vehicle of any kind. So desirous were these neglected and ill-trained people to have a missionary settled among them, that between twenty and thirty persons, male and female, freely and gratuitously gave their services ; in doing so, they travelled seventy-two miles, thirty-six of which they carried heavy burdens, and in doing this, they must have given up four or five days' earnings, and thus gave an evidence that they really desired the gospel, and did not consider any sacrifice too great, or any labour too arduous, so that they might but be put in possession of the heavenly treasure. Many among the maroons are now members of the Bethsalem church, and several are inquiring after the things that belong to their everlasting peace. The maroon, and the man who once was a slave, now sit down together at the table of the Lord, and are partakers of the common salvation ; and thus the prophecy is literally fulfilled, "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid ; and the calf, and the young lion, and the fatling together, and a little child shall lead them ; and the cow and the bear shall feed, their young ones shall lie down together," &c. Isa. xi. 6—8.

EAST INDIES.

PATNA.

The following extract of a letter from Mr. Beddy, dated on the 12th of February last, will introduce and explain its enclosure, a letter written by a young Mahomedan, whom he has lately baptized and admitted into the church under his pastoral care. The account is an interesting one ; and many, we doubt not, will unite with our friend Mr. Beddy, in the desire that this convert from the faith of the false Prophet may be enabled by grace to continue stedfast unto the end.

Mr. Beddy observes:—

“The Lord has mercifully conducted us in safety into a new year, surrounded with many and important blessings and privileges that demand our praise and gratitude. Since I last had the pleasure of addressing you, I have been laid aside for a while from a severe cold, and although I am now nearly restored from that affliction, I continue more or less ailing from my old complaint, indigestion. It now devolves on me to communicate to you what I feel assured you will unite with me in praising God for, namely, the admission into the church, by baptism, of the young Mahomedan, of whom I wrote to you in my last, which ceremony took place last Lord’s-day morning, after native worship, in the presence of a large concourse of people, some European gentry, country born, and natives. As I know the interest you take in particulars relative to converts, I have caused the young man to commit to paper some particulars regarding himself, and the way in which he has been brought to the Lord. The letter enclosed is his own handwriting and composition. May he be enabled by grace to hold on steadfast to the end!”

“Rev. Sir,—In compliance with your request, I beg to mention the following circumstances of my life.

“I was born at Majah, in the province of Lahore, about the year 1815. My parents were idolaters of the Dowgra caste, but my mother having died when I was an infant, my father united himself with a Mahomedan woman, and he having died soon afterwards, I was left to the care of my step-mother, by whom I was brought up in the observance of the Mussulman religion. When about twelve years of age, an English gentleman, after much persuasion, obtained my step-mother’s consent for me to attend an English school at Loodianah, but my benevolent benefactor died soon afterwards, and my step-mother, fearing that I should become a Christian, removed me from the school. About this time, she took me into the province of Cashmere, in the expectation of receiving money from a rich relation; but before our arrival he died; and my step-mother, being in great poverty, returned to her home, leaving me at Kangra, without either friends or money. I obtained employment from Shere Sing, the governor of the province; but after about nine months,

returned to Loodianah, and was readmitted into the school, where I remained three years. After this, I accompanied General Allard to Lahore, and was in his service about two years till his return to Europe, when I, with the greater part of his establishment, was discharged at Delhi; I then went to Nagpore, and afterwards to Arrah, and in the beginning of the year 1839, I came to Dinapore, and was employed by a wealthy Mahomedan. A few months afterwards, I had a severe illness, and my life was despaired of; and in the hope of obtaining a recovery, I made offerings and sacrifices to the tombs and prophets, but without the expected effect, for my illness increased. At this time, my employer desired me to dust and air his books, which had been shut up a long time; and amongst a great many Persian and Arabic books, I perceived that one was in English, and curiosity induced me to look into it. The English book proved to be the New Testament, and I took every opportunity of reading it, but when my employer became aware of the circumstance, he took it from my desk and concealed it. What I had read in the Testament gave me a great respect for the book, but I was totally ignorant that it was my duty to comply with its precepts, till I heard you in November, 1839, proclaiming the name of the Lord Jesus, and inviting sinners to come unto him for rest. This made a deep and lasting impression on my mind, and I have ever since sought opportunities of acquiring further information. It having pleased the Lord to preserve me to this day, I am fully and firmly resolved to give myself up to him in public by baptism, notwithstanding all the opposition which has been made to it by the followers of the false prophet. I do hereby wish to testify that I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, and may I have strength given me to persevere even unto the end. I therefore humbly entreat my dear Christian friends to remember me at the throne of grace, that I may be made a useful and humble follower of the Lord Jesus, honouring my profession, and glorifying God; and I now commit myself to your love and affection in Jesus Christ, and remain,

“Rev. Sir,

“Your obedient humble servant,

“KOOTOOB.”

SAMARANG.

Extract of a letter from Mr. Bruckner, dated

Samarang, Dec. 29, 1840.

“I have been permitted still to go on as usual, except that I have not been able to go so many times a week among the people to speak to them, on account of my weak lungs, which appears to increase with the advance

of years. It should seem as if some slight impressions are made by the word on the minds of some individuals; yet I cannot say that any real conversions have taken place among them. Thus it happened some weeks ago, when I was in a village distributing

tracts to such of the people who could read, and speaking to them on the contents of the tracts as intended to point out to them the way of salvation by believing in him who from his infinite pity and love to us sinners, had become a man himself, and suffered and died, that we might obtain mercy and be delivered from eternal misery, which we had deserved for our sins, that one of the group said to another who sat next him, "This was great goodness." I have since been once more in that place, when he soon appeared again, and listened very attentively to my address. But just now my going into the villages is much prevented by the heavy rains which, for these two months, have made it almost impossible to enter them on account of mud and inundations of the paths which lead to them. Only the main road remains passable for me now, where I can just enter a few houses standing by the way-side, to speak to those who are disposed to hear, and to give away a few tracts. Tracts are at present not at all so eagerly desired by the natives as they were some time ago. They have now sufficiently discovered from their general contents that the doctrine contained in them will not agree with the desires of their carnal minds, and with their once adopted prejudices; however, I have distributed several thousands of them during the course of this year, which have been spread wide around. My good friend Mr. Medhurst has printed a great number of them for me, of which he has sent me as many as I needed from time to time, and five thousand of which are still lying with him to be forwarded to me and to our friends at Surabaya for distribution. The English Tract Society has liberally supported us in this. They have sent us large supplies of paper for printing tracts, they have also given me a publication, for the sale of which I was desired to get native tracts printed; and although I have not been able to sell the whole publication, yet the part which has been sold of it, has furnished the money to pay for 6,000 Javanese tracts. Who can tell how much good may be done among the natives by this number of little pamphlets. Let us pray for a blessing on them, that our joy may be great at the great day of harvest. The Lord is graciously strengthening my hands in this, that while I am too weak and prevented by other circumstances from travelling about to preach the gospel, the word is going forth printed, and may be read by thousands. The American Tract Society has acted very liberally to me also by sending me 300 dollars to print native tracts. This sum arrived very seasonably, for the sum which I had received from the sale of the above-mentioned publication was just expended, when the American brethren at Batavia gave notice that they had been authorised to pay me 300 dollars on account of the Tract Society: thus Mr. Medhurst was

enabled to set his press to work again for me. For this sum a great quantity of tracts will be printed. A desire has been discovered from Surabaya, for tracts printed in the Arabic characters; for very many of the natives can only read their own language in the Arabic character, while they are unable to read it in their own character. All those who have been taught in the native schools read the Arabic character and language; for the teaching in those schools is exclusively religious, and all their religious books are in the Arabic language, or in the Javanese written with the Arabic character. Besides, the Arabic character has a certain sanctity in the eyes of the natives. For these reasons I requested Mr. M. to print 2,000 copies of a tract in that sacred character, in order to meet the demands of the people. This kind of native schools is chiefly found in towns and principal places, but have rarely been extended to the villages, because the children there have no time left to go to school. As soon as they are able to do something, they are obliged to assist their parents in their domestic or rural occupation: thence that the people in the villages are by far more ignorant of the Mohammedan doctrines, and are more inclined to hear the gospel than the people of the principal places, or even more inclined to idolatry. A striking instance of the latter occurred lately about two English miles from here. A large stone, so as nature had produced it, about between five and six feet long, and between four and five broad, and about four thick, had been conveyed on a cart by forty men by order of some architect, in order to be used in a certain building, from a neighbouring village. Having been carried about a mile and a half along the road, the cart broke, and it could not be moved further on; here it lay in the middle of the road. While it was lying there it had soon drawn the attention of the people around in the villages, a report had soon been fabricated that this stone had fallen down from heaven, and very soon the idea had been attached to this report that it was a deity. This had soon caused the people to crowd to the spot where the stone was lying, many from mere curiosity to see this object of wonder, but very many actually with an intention to worship it. It had been lying there several days before I heard of it; and when I understood what was the case I went myself to see it. Arriving at the spot I found a great crowd of people standing about the stone, and great numbers still coming from all quarters. I beheld with astonishment many of the natives bowing themselves down before the stone, praying that it might be pleased to grant them prosperity, long life, a good crop of rice, and to become chiefs. While the worshipper was petitioning these things, he smeared the stone with a kind of ointment and strewed scented flowers on it with a few doits. What a great

number of worshippers there must have passed away before I saw the stone, showed the quantity of flowers which lie strewed there, and the loss of the stone's natural colour by the ointment, which was yellow. I spoke to them on the folly of thus worshipping a dead stone instead of its Creator. Many were

confounded by what was spoken to them, others approved of it. I went several times afterwards to the stone, and acted in the same manner, and distributed tracts, which were readily accepted. The stone was afterwards dug into the ground by the orders of the authorities as it could not be moved farther.

JESSORE.

From the Rev. J. Parry.

Berut, 5th Jan. 1841.

I am now on my way back to the station which I left about three weeks ago. The principal part of this time I spent with my scattered and increasing flock to the south. I spent three days at Kadamdi, a little village inhabited by native Christians exclusively, and separated from the heathen villages by two hills to the north and south.

The Hindus and Musalmáns hereabouts seem to be very hardened. Although many have been hearing the gospel for about twelve years, not one poor sinner has come to Christ. But we will not despair, for as long as the people refuse not to hear us, we may hope for their conversion in due time. The little band of Christians at Kadamdi are living witnesses to the heathens around them of the power of the gospel of Jesus Christ, whereby, through divine grace, they have been delivered from the kingdom of Satan, and been led, instead of worshipping the idols of the land, to serve the true and living God. The voice of prayer and praise is heard daily by those who refuse to worship with the children of God, and thus a faint yet public testimony is daily borne against the sins of the people, who remain in wilful ignorance of the true God, and instead of offering prayer and praise to him, pray to the works of their own hands. At Buridángá I spent four days. Many of the heathen daily attended divine service. The little church at this place is increasing. On the 27th ultimo, the last sabbath in the year, I baptized four converts from Hinduism and Muhammadanism, who we hope, by the grace of our Lord Jesus Christ, will walk in a becoming manner, to the praise and glory of his name. Several heathens were present on the solemn occasion. On the above-mentioned sabbath I also baptized five persons at Mál-gáji. Three of them were formerly poor ignorant Muhammadans, and two Hindus. But now what a glorious change hath taken place in them! Some of them can read the holy scriptures, having learnt to read since they joined our Christian brethren. They can all pray to God, of whom they were so

ignorant before. Behold the wonderful works of God in these parts! A few years ago there was not a person to be found who had even heard of our blessed Saviour. But now there are upwards of forty men and women who love the Lord Jesus Christ and endeavour to keep his commandments. Within the last *three months* of the past year, *twenty-four* converts have been added to the church. At Rájnagar, which is a large and populous village, I baptized the young wife of one of our native brethren. She was born a heathen and lived as an idolater for many years. Her grandmother embraced Christianity several years ago, and since then she has had the benefit of Christian instruction and example. I have great cause to rejoice and praise the Lord for his abundant grace in adding ten lost sheep to his fold again. Thus our prospects at Rájnagar are cheering. I believe the Lord will turn many from darkness in this village. Many Hindus visited me, who seem to be inquiring after the way of salvation.

Bangsi and Sankar, two native preachers, proceeded to the north on a missionary excursion, after I left for the south. I hope, on my return, to hear from them a pleasant account of their labours. During the past month I also itinerated for a few days, and went as far as ten or twelve miles by land. I preached at a large market, and in five villages. I felt much encouragement, as I found the people happy to see me, knowing my object, and in general very attentive.

The past year has closed with many mercies and much increase in comparison with former years; we would, therefore, with much grateful praise go on in the blessed work and labour of love in which we are engaged, praying that the Lord may help us with his grace as in time past, and grant us a still greater success in the year upon which we have just entered. Already has one been added to our number; so we may expect that the Lord will not leave us to mourn over our want of success. *Oh may the Holy Spirit be poured on us all abundantly, so that the work of the Lord may greatly prosper in our hands.*

BARISAL.

From the Rev. S. Bareiro.

Nov. 15th.—I am sorry to inform you that the youngest girl of my school, not quite nine years of age, has been removed to another

world by death. Her end was happy. She died at Cutwa, whither she had proceeded with her friends on the occasion of her sister's

marriage. Though so young, she had long evinced such piety as surprised those who were about her; she exhorted them in the name of Christ, and continued in this exercise till her last breath, and then took leave of them by kissing them all in the most affectionate way.

Dec. 1st.—Our labours during the past month have been continued as usual, but with some interruptions, arising from cases of sickness and death, the latter having filled the brethren with much sorrow. But one instance of success is sufficient to counterbalance many disappointments. And an encouragement of this kind we have had. When we were bound for the Musalman fair to the S. W., distant about a day's journey, where the farmers annually meet and, for nearly a week, keep up a kind of harvest moon (for then they eat their new rice), the leader of the bairágis and two of his followers paid us a visit, and as they came with a view to see us, we were not a little pleased. They remained for two days and a half, which afforded them opportunities of attending our worship both morning and evening. They seemed deeply to feel their ruined state as lost sinners, when the word of God was explained with a view to suit their cases. I read and explained those chapters where I had left off when I was with them in the mufassal. The last they heard was the passage where Christ says that he had not come to bring peace into the world, but a sword; for the father would be against the son, &c. After the service was over, the leader took me by the hand, and earnestly begged me to remember him before God, and added that what I had read and said was as applicable to his case as if the whole was intended expressly for him, yea, every word. He could add no more, for he was moved to tears. He and his two followers then left us, very reluctantly, and only at our request. For, as they had come without making their intentions known to their friends (some of whom would follow their steps if they set the example), we strongly urged them to go back and then come for good. They have not yet come. In the mean time I have been able to procure a piece of ground at Shágardi, contiguous to the spot on which the house of our aged brother stands, where I should wish them to settle, not only for the sake of their

convenience, but also of that of our brother there, who is almost alone. I have secured this small piece of ground, on which are a few fruit trees and bamboos, at three rupees per annum.

Among the occurrences of the month, I may mention two cases, one of a respectable hearer at Shágardi, and the other of a vaishnabí, who fell in with the native brethren at a short distance from the station. The former has often heard us preach, and more than once attended divine service, after which he has conversed upon the things he heard from the word of God. He admires our faith, and has told our aged brother that it is at once clear and worthy of belief. A few days ago he was obliged to come, that I might procure him medical aid in a serious case of illness, and I seized this opportunity for explaining to him the word of God, and pointing out its superiority over the weakness of their erroneous "shástras." The vaishnabí, who observes peculiar habits of dress and living, has told the brethren that as she heard the word now two years ago, she often became desirous of visiting our little flock, but had been hitherto prevented from so doing by want of courage and of a guide. She was directed to the place where she might meet us, and requested to attend worship.

It is quite clear that light is gradually breaking through the dead gloom of sin and error, and people are beginning to be convinced of the state they are in, and to give expression to their convictions in language which cannot be misunderstood. Conversing with an intelligent bráhmaṇ, he freely confessed that he, with his countrymen, was in an awful state with regard to salvation, as they fell short of fulfilling the precepts of their own shástras, and were yet unwilling to forego temporal advantages. As for obeying what Hinduism enjoins in all its thousand absurdities, it has become (if it has not been so ever since its fabrication) a thing impossible. The Hindus have not the physical power for it: they, however, say in "Satya jug" they had, and the "shástras" were observed. Thus they have ingenious excuses for every thing, lies to cover lies, but now they are beginning to be ashamed of them, though worldly-mindedness is keeping them from sincerely inquiring after their salvation.

AGRA.

Extracts from the correspondence of Rev. R. Williams.

Missionary Excursion.

December 14th, 1840.

On the morning of the 17th ult. I left Agra, accompanied by brother Ganpat and Mr. Her-ring of the Agra Missionary Society. About 11 o'clock we came to Kerauli, 8 coss distance; in the afternoon we went into the village to

preach. Many came to hear us, and were very attentive; and after imploring the divine blessing on the precious seed sown, we gave books to as many as could read. We also had some pleasing conversation with two pandits, who seemed much delighted with the Sanskrit gospels we gave them, and said they

would make known their contents to the people. On the 18th we came to Futepore Sikri, 4 coss. This is a pretty large place, and must formerly have been a place of great resort, chiefly on account of the great shrine of Sheikh Selim Shista, a spiritual guide of the Muhamadans. At the entrance of this well-built place there is a Persian and Arabic inscription, from which it appears that it was erected 275 years ago. It is still held in great veneration and kept in repair by government. We went into different parts of the town, and preached to large and attentive crowds, and distributed a good number of scriptures and tracts. This, I think, would be a good place to locate a native missionary.

After this we set out for Alwar and arrived there in the evening. This is a large city wholly given to a debasing idolatry. The next morning we went into the midst of it, to distribute books, at which the natives were greatly astonished, no missionary having ever been among them before. I offered a book to the person who gave us a part of his house to preach in. He said, I am a poor man, sir, and cannot afford to purchase it: but on my telling him to take it for nothing, he did so, and began reading it immediately; others then came round us, and made a great noise. "I can read, sir, give me a book, give me a book," was vociferated from every direction; we endeavoured to quiet them, but found it impracticable. Not being able, amidst the pressure of the crowd, to give the books to readers only, we went into the *trepolia*. I ascended the steps, leaving the two brethren below to send up one person at a time to read before me, in order to his getting the book. But even this plan failed; we were ultimately obliged to return to our quarters; great numbers of the people followed us, and there we were enabled to preach, and to distribute some hundreds of scriptures and tracts to advantage, all in one day. We were so engaged that we could find no time to eat our food. The next morning we went again into the city for the purpose of preaching; we did so, but in one place only. A bráhmán said to me, come, sir, and see *Bábá Adam*. I went and found *Adam*, a stone idol dressed in fine clothes, with a white face and red eyes; a number of priests were there, who requested me to take off my shoes if I wished to enter *Adam's* temple. I said, I am quite near enough, I do not wish to go any nearer; so I stood on one of the steps, and began speaking to the people about the real *Adam*, the father of the human race, informing them who he was, how he was created, what he did, how he sinned, and were the awful consequences of his sin (which of course led me to speak of Christ, the second *Adam*, the Lord from heaven). Many of the people heard very well, others were a little troublesome.

Jan. 30th, 1841.—I feel happy to state, that the great and good work of the Lord is car-

ried on amongst us as usual, and I trust with some little success. I have now two native inquirers, men of whom I have every reason to hope well; and I fully expect to baptize them shortly. Since my last, three other members of H. M. 31st Regt. have been added to the church, and the congregation is as heretofore.

Preaching to the Heathen.

During the month I have frequently gone out into the villages to preach, accompanied by the missionaries of the local society. We have ceased to attend the native market for the present, a very neat and spacious chapel having been recently built by the Agra Missionary Society on the great thoroughfare leading to the said market. We find it far more advantageous to preach there thrice in the week, and once on the Sabbath;—for when preaching in a bazaar, we are always liable to all sorts of annoyance, such as noise and opposition; but in a chapel we have neither, and can proceed without molestation, while those who come to hear, generally sit the whole of the time and hear us to the end, which is certainly a great point gained: for ere a man can be expected to embrace Christianity, he must understand something of its true nature and import; and "faith cometh by hearing, and hearing by the word of God." I should be heartily glad if two or three more chapels were built in and about the city.

Hindrances to the progress of Christianity.

When we go into the villages to preach, the poor natives will sit quietly and hear all we have to say, as if in a chapel, but in cantonments they will not always do so, from what causes I know not, except it be from their familiar intercourse with Europeans, and from witnessing the antichristian conduct of most or many of them. This, I am convinced, is a very great obstacle in the way of the advancement of the cause of Christ throughout this miserably benighted country, particularly in large military stations; and therefore it would be most advisable for missionaries to labour most where there is the least European influence, provided it were practicable, as it is with those who have only direct missionary work to attend to. Last sabbath I saw several individuals (Europeans) going about the station in a beastly state of intoxication, and two of them passed near the native chapel where we were just going to preach. I observed that some of the natives noticed them, and then cast a significant look at us, but said nothing. We, however, could well understand their meaning to be what many have often told us: "Go and reform your own countrymen; we are not as bad as they; why then come to us?" Little do those who set such a bad example before the heathen, consider the enormous guilt which attaches to their conduct. May God in his infinite mercy awaken them to consider their ways, ere it be too late.

Missionary scenes in the villages

I must not forget to mention the kindness shown to me by a native in a village where I went to preach a few days ago. Just as I arrived at the usual place for preaching, it came on to rain a little. This native, with much apparent pleasure, gave me his house for my purpose, and was very active in getting the people to come in and hear. Many came and heard with much attention. Before my leaving the place a bráhmán brought a young lad to me, stating his willingness to become a Christian, and gravely said, "Here, sir, take and make him one." I said, it is not in my power

to make people Christians; this is the work of God, and he alone can do it. I tell you to repent of your sins, to believe in Christ, and to lead a holy life, as the scriptures inculcate, but at the same time I know, and I now tell you, that you cannot do these things in and of yourselves, until God is pleased to renew your hearts by his powerful grace. And therefore it is your indispensable duty and also your highest interest to pray to God to work this necessary change in you, since without it you must perish for ever. On my saying this the man was silent, looked serious, and walked away.

DELHI.

From the Rev. J. T. Thompson.

Garhmukteshwar, 2nd Nov. 1840.

I have been again permitted in the providence of God to come to this place with the word of life; and as the fair is scarcely assembled, I shall give you an account of an incident or two which occurred by the way. But before I do so, I would just mention, that two mornings before I left home I met a part of the horse artillery from Calcutta, destined for the Panjáb, and among them two sick Europeans in their duties (couches). I felt much for one who seemed greatly indisposed, and spoke of the Saviour to him. Finding they were encamped three miles off, I went the following morning to see and converse with the poor man, and carried him some tracts. I found him in the hospital tent, and having prayed with him, I gave him a set of tracts for himself and a handful for others. In passing through the camp, I conversed with others of the men on the importance of religion in life and death, and invited them to attend in the evening at our place of worship in the cantonments, not many yards off. I attended at the usual hour, and after I commenced, found a goodly number come in. I addressed them with all the earnestness, affection, and solemnity, I could command, from 1 Cor. vi. 9—11. After worship, when a part of them had gone out, two of their number in a little time returned to me with a message from the rest, that I would preach to them on the following evening also. I replied, that it would give me much pleasure indeed, but I was engaged to leave home for an annual assemblage of natives shortly after midnight, and my people had already started with my things. I told them however, that I hoped yet to see them, and on some future occasion, address the word of salvation to them. They were satisfied and thanked me. One or two men stayed to converse with me. One had been a member of the church, but in a state of declension, and expressed himself unhappy. Another, I trust, is alive and faithful and also useful. May he be mercifully preserved, and

the former be graciously restored by the Great Head of the church!

Incidents on the way.

At *Massuri*, on the road, I was soon known, and had a few applications from Musalmáns for books. Even these bloodthirsty and haughty people acknowledge the benefits of British rule. People are yet alive, who suffered all the ills of misrule from the incursions and depredations of Márháttas, Sikhs, and Gujars in open day, and they own with joy and thankfulness the happy reverse they now experience, in their quiet homes, their undisturbed villages, and unmolested harvests. One of the applicants for books had heard of the coming of our Lord, and wished to be informed of the particulars and the period of that important event. He, however, like his Musalmán brethren, hails the spread of the gospel as an event that is to give a mighty impulse to Muhammadanism and revive its declining interests. Such is the perversion of a confessedly revealed truth in the biased mind of a Muhammadan: the good that might have occurred from a belief of the truth is neutralized by the admixture of superstitious prepossessions. I asked one of this class of believers, as they term themselves, how, seeing he refused to believe in the gospel of Jesus and to live according to its commands and precepts, how he would lift up his head in the day of Christ's coming? "I will then believe in him;" he said. I replied, No, that will not do; you will be ranked among the rejectors of the gospel, and be forced to weep and wail for the calamities that will come on unbelievers. He and others said with horror, God forbid! I said, if you believe not, you will find it so.

At *Bábugarh*, where I had never put up, being in a room of the serái, I overheard one Muhammadan asking another who I was. The other replied, He goes about the country asking men to embrace his faith. It was asked, how? in what way? The reply was,

By teaching them something and making them read his books. The words also implied, that something like a charm attended the teaching and reading, and men were constrained to embrace the faith in spite of their judgment and inclinations! There was a degree of bitterness and contempt in the man's ways of speaking; and he appeared as little likely to derive any benefit from being reasoned with, as he was disposed to reason.

The jemádár of the police at Upaira recollected having been admonished by me at another post some years ago, when suffering from a severe malady; he now showed great anxiety for an entire Bible, and wished it might be accompanied by a commentary, to teach him the Christian faith more particularly and satisfactorily. He had the most opposite ideas floating on his mind in the shape of religious inquiry, such as, how the Lord Jesus who was still alive, and as he supposes never died, could be in heaven; and what were the attendant circumstances of the soul for the first few days after a man's demise, supposing, according to the Muhammadans, that it continued with the body in the grave. This medley, at least, shows a mind not at ease on these and similar points: and if the Bible were once within the reach of such undecided persons, its solemn and clear declarations might go far to enlighten their minds and afford them saving views of the whole system of divine truth. Such a boon would be an eternal blessing to these seeking, immortal spirits: may the benevolence of the churches of Christ and the labours of our brethren in this country combine to give this boon speedily to this country, both to its Hindu and Muhammadan population, and its Christian portion.

Influence of tract distribution.

Nov. 3rd.—Among the persons to whom I offered the word, I was glad to perceive there were two mendicants of the red garb who had read some tracts in Calcutta, and received from them impressions of no unfavourable kind; and most readily did they ask for more. Considering how opposed they are, from education and interest, to a foreign faith, and how great their influence is with the people, from the veneration in which they are held, it was delightful to me to hear one word of commendation from their lips in behalf of our books, and gratifying to see them accept of them for themselves in the sight of those who consider them the most perfect characters on earth, even incarnations of holiness. The tract they chiefly alluded to, was that on the supposed *Hindu Incarnations*. I would entreat our Calcutta brethren of every denomination to give the wandering mendicants of Hindustán more of the benefits of their labours, assured that at least some of the good seed will not be lost, and we in these parts will receive such men at second hand, and find their asperity

softened down by even their slight acquaintance with missionaries and Christian books.

Conversation with a Gosáin.

In passing the seats of various religious orders and recommending the Saviour and his word to them, I was struck and pleased to see among them a respectable Gosáin of the Kabírpánthis, who, rising from his seat and smiling, advanced to meet me. I did not immediately recollect him, but he is one of those who took tracts last year. Saying to me before all the people, "I have several of your books by me and have read them: give me what I have not," he in the most earnest manner examined the titles of each tract, and said of each, "I have this, don't give it me;" or "Give me that, I have it not." Standing beside him, an aged female follower of Kabír requested to have the books of Kabír. I said, I have the word of God. She said, "I desire it not; give me the words of Kabír." I asked, Do you prefer the words of a man to the word of God? "Was Kabír a man?" she asked with surprise. Certainly, I replied. All this the Gosáin listened to without having his prejudice excited, keeping all the time looking at the tracts. Is it wrong to suppose that since this Gosáin's first reception of some tracts he may have given them a serious consideration? And are we not warranted in concluding, that something has fixed his attention of sufficient interest to make him openly receive and freely avow his reading of, and partiality for, our books? Yes, I think we may humbly hope, that since he has not destroyed the tracts and does not vilify them, but on the contrary retains them, likes them, and desires more, he is not an unfruitful reader of the word, and has in all probability met with something that we may believe will issue in his salvation.

Traces of former efforts.

The meeting with a pandit of Matrá to-day, who had been instructed in Sanskrit by Misr Asá Rám, one of brother Chamberlain's pandits, who assisted him in his Hindi translations at Monghyr, gave me great pleasure, as it showed the capabilities of the chief man who aided brother C., and who to this day continues a Sanskrit teacher of note among his own people at Matrá; and also showed that the knowledge Asá Rám acquired of our scriptures from brother C. has neither prejudiced his own mind against them, nor allowed him, upwards of twenty years afterwards, to speak of them in such terms to his pupils as to deter these from accepting them; on the contrary the pandit in question asked for them as for the words of truth.

Nov. 5th.—Several groups have come from time to time, and seating themselves down, have read, asked questions, and if able to read, taken books. Some, however, have come to

express their contempt. A Sádhi of the Dadúpanthis came to me, and said he had got a tract of me eight years ago, and still had it: he mentioned the title, the Great Remedy, and repeated several couplets, it being in verse. He wished now to have any thing else I could furnish him with, for his leisurely perusal at Nujibabad, where he usually resides.

Scenes at the fair.

Nov. 6th.—Great numbers attended to-day, as it is the day on which the fair begins to thicken: the applications for books were numerous, and some young bráhmans came for the express purpose of hearing prayer offered at the close of the labours of the day, they having been among the stated attendants of last year. The Gosáin of the Kabírís, by his report of the nature of our books, has prevailed on several to apply for themselves, and he has been daily coming with one or two persons himself. A bráhman of Alwar declared to-day, after attending and reading our books for some days, that he had read a great many of his own books and expounded some, but none of them had ever affected his mind so as our books had. I told him this was nothing strange, as others, equally read in the shástras as himself, had felt the same, and one who had been familiar with the Rámáyana of Válmiki, had followed up his conviction of the excellency of the Christian faith by a renunciation of Hinduism, and had lived and died a Christian. The man is desirous of understanding thoroughly one of our books, and with that view purposes attending at Delhi, and I hope he may persevere in his determination. A Hindu applied for an Urdú gospel, and I was sorry I had not one to give. He smiled and observed, "'Tis well! I once took a book of yours home, and shortly after fell very ill. My family and friends told me it was in consequence of having brought your books into the house. Whether that was the case or not, I cannot tell: but I still desired to have one of your books, but I see I am not to have it: well, I must be satisfied?" A maulavi, on being asked why he desired to have the Testament, said it was in consequence of his attention having been directed to it by some learned men of Delhi, his friends. The directing of this man's attention to our scriptures by his friends, was not, I fear, with any intention that he should find there the evidence that Jesus is the Saviour, but rather for the purpose of torturing certain passages to make them bear testimony to Muhammad. I however gave this maulavi the Gospels and Acts, and he seemed thankful.

Nov. 7th.—The attendance to-day was great and encouraging, and numbers sat for a long time listening, reading, or asking questions, while a few from time to time appeared as champions of the Hindu faith, but frequently finding themselves unsupported, have left the ground. A goodly number, however, was not

wanting, who throughout the day showed a deep interest in all they heard or read. I was a little surprised to see a Muhammadan read the Nágrí character, and on questioning him, found he was a native doctor of Bulandshahar, in attendance on convicts working on the roads. He had on a former occasion received books and read and liked them, and now wished for a larger acquaintance with divine truths.

Signs of the times.

I think it may be reckoned among the pleasing signs of the times, that while the missionary, discoursing on a foreign faith or reading Christian tracts, is attended by a crowd of people with fixed attention for an hour or two together, the reader and expounder of the shástras, at the same fair, is attended by but a handful of the multitudes who flock to the fair professedly with a religious intention. There are three, if not four places where the Bhágavat is being read, and I have no where seen the attendance exceed twenty, and at two places less. Those who are least inclined to be sanguine will surely allow, that the paucity of attendance and flagging attention in the latter case, show a want of interest in the subjects under consideration; while the crowded attendance and fixed attention in the former, indicate a deep interest in the new, strange, and sometimes unwelcome truths advanced, and as if there was something at stake.

Nov. 9th.—From a thinly attended fair it has become a crowded one, and we had multitudes from time to time come to hear or take books. Many, I have been grieved to remark, have been led away with an idea that we furnish Hindus and Muhammadans with the books of their respective faiths, or that we sell them for money: but there are others who, from a knowledge that the books we distribute contain the doctrines of the Christian faith, are desirous of obtaining them, and receive them with thankfulness. Such persons are sometimes forced by their more bigoted friends to assign a reason for their wish to take and peruse Christian books in the face of much annoying opposition.

I am sorry to have to add, that, from the great multitudes at the fair this season, numbers have been sent away from my tent disappointed, although I had brought upwards of 3,000 tracts, gospels, and volumes of God's word. And is not this another pleasing sign of the times, that the ordinary supplies of the scriptures are not equal to the demand for them by the people, at this period of missionary labours? The excitement produced among them by former distributions and discussions is evidently increasing in extent and intensity in proportion as the books are carried into the interior not visited by any missionary.

It is another pleasing sign of the times, that some of the persons who take the books are ascetics of various religious orders, well pro-

vided for by the devotion of their disciples, and under no temptation to seek a subsistence from us, or to sell the tracts or books they take for a few paltry pice ; and that when accepting of the books, such persons are particular not to take indiscriminately what I give, but select for themselves a small-sized book or a very few tracts, declining what would be a burden to them when they have to carry their stock of books slung over their backs. These people must have an innate desire for Christian books, from a conviction of finding in them what they have not in their own, viz. something that shall tend to the salvation of their souls. If this be not their motive for desiring to have our books, I can see no other, circumstanced as they are. The same remarks might apply to other classes of recipients of our books, but to none with more propriety, I think, than the well-fed, idolized mendicants.

Murádnagar, 13th Nov.

Thus have numbers heard of the Saviour once more, have seen that it is the aim of his followers to propagate and perpetuate his faith, and whether from curiosity or from conviction of the saving tendencies of his word, have eagerly and thankfully accepted of portions of it and of tracts, to the number of 3,000 ; i. e. of scriptures 995, and of tracts 2,005, in Hindí, Urdú, Persian, Panjábi, Bengálí, and Sanskrit : and from past experience of the results of such distributions and intercourse with the people, it is to be hoped that the labours of the season will not be in vain in the Lord, but issue in immediate inquiry in not a few instances, and, in some, in ultimate attachment to the Saviour and his hope-inspiring word.

A hopeful character.

In passing through Meerut, Mrs. Capt. W. informed me, that when at Sirsa last year, they met with a mendicant wearing the red ochre dress, who had several of our books in his possession, which he said he had obtained of me four years before. This man declared his conviction of the truth of all he read, and said he was striving to persuade others likewise of the same. For ten months he constantly visited our Christian friends, Capt. and Mrs. W., and joined in worship with them, and set himself to instruct such of their servants as were disposed to learn the Nágrí character, and to acquire a knowledge of Christian books. I think I understood that he had a Hindí hymn-book also, and used to sing from it. After having been supplied with some books he had not, he went away to the Biekanr state. Finding there a Hindu anxious for a Testament, he wrote to Sirsa and sent a man for the volume, which Mrs. W. was happy in having it in her power to send. The man, Mrs. W. says, though he had been all the time reading Christian books, had, notwithstanding, twenty or thirty baniyas to hear him daily ; and these very men supported him. When asked by

Mrs. W. if he had been baptized, he said he had not, but hoped, on his first visit to Delhi, to desire baptism, as he had now, after due consideration, made up his mind on the subject.

Glad shall I be to meet with this man, and happier still, as you may conceive, to find him "taught of God." Amidst the hundreds and thousands of persons who have within the last four or six years taken books, I cannot call to mind any single individual whose reception of them has been attended with such results ; if I had, I would have addressed a letter to him and invited him to come over and at once unite with us. For the development of even so much of a pleasing character formed under the influence of missionary labours, we should, I think, be thankful ; and look, with humble hope, for still greater things, evidencing the progress, the internal progress, of the Redeemer's kingdom.

During Mr. Thompson's absence, he received from home the following communication, relating pleasing instances of

A strong desire after the word of God.

"A few days ago a Hindu Munshí came asking for some book in the Persian character, which might contain an account of the life and death of Jesus Christ, who, he said, was a prophet of ours, of whom he had heard much, and of whose religion there was much dispute among themselves. His mind, therefore, being disturbed, he much wished to examine the subject himself, and begged earnestly for a full history of that Nabí to be given him, and to be more explicit whom he meant, he said, "the Son of Mariam and of a great Auliya named Yusuf." I took out a gospel of Matthew in Urdú, and read to him part of the second chapter, on which he exclaimed, "that is the very thing I want, but this is only a part of it, I have seen a larger work." I then handed to him the four gospels and Acts, in separate portions, but he did not seem satisfied with that, and requested that he might have a complete volume. I accordingly gave him a Testament with marginal references, with which he seemed much pleased, and said, "Now I shall have my doubts removed ; I will read it with great attention, and examine it carefully. My mind has been much disturbed, and I have a great desire to examine into the truths of your religion, which now I shall do, with the help of this book."

"Next day a Sipáhi belonging to a detachment passing through this station to Ferozepore, whom his captain had taken great pains with and taught English, came and earnestly requested that an English Testament might be given him. He folded his hands and hung down his head, and said, "I am unworthy, unworthy, unworthy, to receive any thing of the word of God ; I am not worthy to read, no, not even to hear about God, but

the truths of your religion have touched my my heart, and it has approved itself to my conscience, therefore my mind desires to read your shâstras, and I beg you to give me a Testament, though I am not worthy of it; and my soul will bless you, and God will do you great good for this act of kindness to a sinner." Seeing how much he desired an English Testament, we gave him one, and also one in Hindî,

of your translation, which, when he received and saw what they were, and found that the Hindî Testament was an exact translation of the English, he was so overjoyed that he knew not how to express himself, but only said, "I know I am a great sinner, and unworthy of anything, but God has been very merciful in directing me to this house."

DACCA.

Preaching in the Native Chapel.

Dec. 3rd.—Our congregation at the native chapel has a little revived, as you will see from the following hints.

On Sabbath morning, Nov. 8th, I preached from Psa. l. 21, 22. "These things hast thou done, and I kept silence," &c. At the commencement of the service not a heathen nor a Musalmán was near; and I began to fear, that a paucity of books would cause a paucity of hearers. A few however began to collect without, and before the second hymn was closed, they amounted to between twenty and thirty; some remained and were very attentive; but there were, as usual, many comers and goers. A few came in and took seats: among them there was one who entered when I began to speak, and appeared to listen with unrelaxed attention to the end.

Practical difficulties of Christianity.

When I had done, I went up to him, and asked him whether he had understood what I had been saying. "Yes," said he, "you tell us, that we must not lie, and steal, and so on; but without lying and deceit we cannot live. If I offer to sell a piece of cloth for a rupee, nobody will give me that sum for it. I must ask two rupees, and tell a number of lies, in order to get a remunerating price for the article." We told him what he ought to do, and referred him to the practice of Christian tradesmen. "I know all that," said he, "but that will not do here." There is no doubt that a native trader, who should endeavour to proceed on Christian principles, would, in the present depraved state of society, encounter great difficulties. I long to see a radical change in the whole fabric of native society. As matters now stand, a man sees that on his becoming a Christian there is nothing but starvation before him. This, I believe, is the true reason why many who think well of Christianity are afraid to own their convictions.

On Sabbath-day the 29th, we had a large congregation at the native chapel, and some very attentive hearers, who after the service very gladly accepted books. Seeing a man with four gospels in his hand, I said to him, "What will you do with so many books?" "I have," said he, "many persons about me, who

wish to read them." "Where do you live?" "At Náráyan-ganj." "We are going to that place next Tuesday with many books, and if you bring us people that want books, we will supply them with such as we have." At this the man seemed quite pleased. I hoped we should have seen him there, but we did not.

Preaching in the streets and market-places.

Our street preaching was carried on much as usual; but we felt the want of books and tracts for distribution. We went one evening to Farás-ganj, where my pulpit was a mound of earth. About sixty people come round us. I first addressed them, and then Chánd. They were very attentive; but when we had done, some began to dispute. One affirmed that if a man were to tell a hundred thousand lies, they would all be forgiven by once pronouncing the name of Krishna. Can we wonder that the Hindus are so notorious for falsehood? If pardon can be so easily obtained, who will fear to sin? We did not fail to show the pernicious tendency of such doctrines.

On another day, brother Leonard and I went to Jinjira, a place on the other side of the river, where we had an attentive little congregation. The villagers and poor people are generally the best hearers, but unhappily few of them can read.

On Friday, the 20th, Chánd and I went to Bábu Bazar, where we soon got a good number of people; but a noisy sarkár, with a pen behind his ear, would dispute. We were of course obliged to answer his objections, and were thus prevented from handling more important matters. He brought forward, among other things, the old assertion, that the debtás are God's vicegerents, and therefore ought to be regarded. "Thus," said he, "the Governor General acts by the orders of the Queen, and the Commissioners, Judges, Magistrates, &c. by the orders of the Governor General." "True," said I, "but where is the proof, that the debtás act by the command of God; and where is the order for us to obey them? God, so far from ordering us to obey the debtás, has forbidden us to pay them the least regard."

The next day brother Leonard and I went to the chok, where we distributed a number of

Hindustaní tracts and gospels. There was a great demand for Bengálí books, but we had none.

Distribution of the Scriptures.

On the 23rd, a box of books arrived. We divided the books into three parts, between Chánd, Nonez, and myself. We adopted this plan, to give them as wide a circulation as possible. Had they all remained with me, the people about the court would have endeavoured to obtain them all. I put 127 volumes, of different portions of scripture, into a box for Náráyan-ganj, and all the others, two or three Bengálí Testaments excepted, went off the next day. Many have since been for books, but I have been obliged to send them away empty. I had promised a Testament to a poor man who lives near the iron bridge, and one evening I walked over and gave it to him. He seemed pleased with it, but not in proportion to its real value. Who, alas! among these poor people, knows the value of the word of God! It will be a source of rejoicing, if any of them learn its value, after receiving it. I recommended the old man to read the book, and told him, that I earnestly desired his salvation. He looked at me with surprise. Few, if any of the natives think,

that we are seeking their good, and that there is any real benevolence either in the missionaries who labour among them, or in the Christian public which bears the expenses of our operations. Benevolence is a plant of Christian growth, not the production of a heathen soil.

On Saturday the 28th, brother Leonard and I went to Nárindiyá. A few people were very attentive to some remarks on the rich man and Lazarus. They were, as usual, eager for books. A young man contended, that by reading the Rámáyana and Mahábhárat salvation might be obtained. "Do Hindus," I asked, "ever read these books in the presence of their wives?" "No," muttered several voices. No! you are afraid of corrupting their minds by the filthy stories which they contain. Can then such books as these guide you to salvation? "You say," replied the young man, "that your books contain the way of salvation; but we do not see that those who read them derive any benefit from them." If a sick man, said I, read a medical book, will he, by reading, obtain a cure? Must he not use the medicines recommended? Many read our books, we know, but as they do not believe and practise what they read, how can they be profited?"

JAMAICA.

Extract of a letter from Mr. Henderson to Mr. Angus, dated

Waldensia, May 26th, 1841.

It is with pleasure, and with gratitude to my heavenly Father, I inform you that my health, and that of my dear partner, continue good, and I have the greatest reason to hope that the climate will agree with us both. We are residing at a most beautiful and healthy spot, the thermometer seldom rising higher than 86 in the house. Our dwelling is placed in the centre of Hoby Town, which begins to assume a most interesting appearance, there being more than 100 cottages either erected or in the course of erection; they will be occupied, in most part, by members of my church, and living near me, I shall have many opportunities of doing them good. The town, you are aware, is about one mile from the chapel, so that the inhabitants, without much trouble, can enjoy the public means of grace. With my employment and my people I am much delighted, and consider that my charge reflects the highest credit on the late pastor, Mr. Knibb. The church at Waldensia is about four years old, during which time the chapel has been enlarged several times, once since I have been here; but notwithstanding this we are still crowded to excess, and must soon form a second station or enlarge again.

To this station I devote the greater part of my time; the remainder, about three days every alternate week, is spent at Falmouth, which arrangement affords brother Knibb an opportunity of preaching often at his interesting station, Refuge. I have been greatly pleased with the state of the church under the care of different brethren, and have reason to believe the greatest care is taken to prevent persons from entering them who are not scripturally qualified. I have not, of course, had so many opportunities of judging respecting the churches under the care of other brethren as I have of those which call Mr. Knibb pastor. At Falmouth, at Refuge, and at Waldensia, however, I have examined with a scrutinizing eye, and while I have found, as must always be found, in large churches where the people are just emerging from heathenism, some things that were not pleasing to the sight of a European Christian, I have, nevertheless, been completely astounded at the simple piety and consistent conduct of those who are united in the bonds of church fellowship. If we may judge of the state of the church at Corinth from the letters of Paul, it would bear no comparison with those churches under the care of Mr. Knibb, and it is to me

astonishing that others should see in them what the pastor and myself cannot by minute scrutiny discover. I have no reason to suppose that the deacons at Waldensia are better than those at Falmouth, or at Refuge, so that, when I tell you that at Waldensia I find in the deacons and leaders a band of devoted, pious men, who are willing to do any thing for the cause of God, I wish you to understand that I am not singular, but that my brethren are surrounded with those who are quite as devoted, and quite as well informed as those are who surround me, and without whom I could not do one third of that which I am now able to accomplish. There has been a

great deal said about leaders and deacons in Jamaica; and certainly, from accounts that are continually sent to England about them, a person would expect to find some description of labourers that he had never seen at home; but in this he would be disappointed, for he would recognize in them agents very similar to those employed by our City Mission and Christian Instruction Society; men who go where ministers could not, and who do what ministers could not do. God is evidently blessing the labours of Baptist missionaries in this island to a greater extent than he has blessed them elsewhere.

ANOTTA BAY.

It will be seen by the following interesting account from Mr. Dallewell, that he and Mrs. D. arrived in safety about a fortnight before its date, after a somewhat long voyage. Of the attention paid them by Capt. Leveque, Mr. Dallewell speaks highly, and the manner of his reception, so characteristic of these simple-hearted negro Christians, is calculated to amuse as well as to instruct.

*Bariffe Hall, in Oracabessa,
27th May, 1841.*

There being a packet to sail in a day or two, I embrace the opportunity to write you a few lines by her. I believe in my last hurried note which I wrote on the morning of the 12th inst., while sailing into Anotta Bay, and which was just in time to save a packet, I informed you that we had had a tolerably pleasant though rather long passage, and that we had arrived in perfect safety and in good health at the port of our destination. I ought also to have observed, that the accommodations on board the *Flora* are of a very excellent character; that Capt. Leveque treated us with great kindness and attention, and that, in my judgment, you cannot select a more suitable vessel for the passage of any other missionaries whom you may have to come to this part of Jamaica.

I had written a note to send to Mr. Day, to acquaint him with our arrival; but on the ship being brought up, and on my landing with Capt. Leveque, I found that this was unnecessary. I had scarcely set my foot upon the beach, when a negro, a member of the church at Anotta Bay, put a letter into my hands from Mr. Day, inviting me to make use of the rooms connected with the Anotta Bay chapel immediately on landing, and to come on as soon as convenient to his residence.

Whilst I was reading this letter, I was surrounded by a number of people, members of the church, who, as soon as I raised my eyes from the paper, broke out into the most extravagant expressions of joy and gratitude to God for the safe arrival of the "*new massa*." A walk of about 200 yards brought me to the chapel, where I was received by the deacons

(elderly, sober-looking men) with great kindness. After dining on board ship, and taking leave of our fellow-passengers, Mrs. D. and I landed, and were escorted to the chapel by a number of the people, beating their heads and breasts, and *tanking* God for "*new massa and misses*." While we took tea, the doors were guarded to keep out the anxious crowd; and after tea, the hall of the house was filled, and we held a prayer-meeting. During this meeting I could scarcely help being amused at the many singular prayers offered, and expressions used, by our sable fellow-worshippers. To give you a sample; they prayed that when new massa and misses eat Jamaica bread, it might strengthen their frame, and when they drink Jamaica water it might nourish their blood; that I might make strong massa Day, and that massa Day and I might love each other like David and Jonathan; that when I ride, the horse might never stumble; that never another wave might roll over the ship that brought us, and that the captain and all the crew might "hab good luck all the days of them libes." Their prayers were, however, though simple, characterized by fervent and apparently sincere devotion. I learnt from the deacons, much to my gratification, that Mr. Day had preached at Anotta Bay on the preceding sabbath, and that the church was rapidly passing from a state of division into one of harmony and peace.

The next morning Mrs. D. and I, accompanied by two members of the Anotta Bay church, rode to Port Maria, from which place I dispatched a messenger to Bariffe Hall, and in a short time we had the pleasure of seeing our dear brother Day. We have accepted his kind invitation to take up our resi-

dence at his house, which is one of the most pleasantly and healthily situated I have seen in Jamaica. Mr. and Mrs. Day are very kind and amiable people, and I have no doubt we shall all work well together.

Mr. Day and I immediately arranged to go round the whole of the stations together, and afterwards to separate and divide our labours equally amongst them. In pursuance of this arrangement, we have spent a Lord's day at Port Maria, and another at Anotta Bay. At Port Maria I preached to a large congregation in the morning, and in the afternoon we administered the Lord's Supper to about 600 members. At Anotta Bay I again preached in the morning to an overflowing congregation, and Mr. Day in the afternoon. The chapels, both at Port Maria and Anotta Bay, are quite inadequate to contain the numbers that attend; multitudes are compelled to remain outside, many of them out of hearing. This is especially the case at Anotta Bay, where I am convinced a chapel, double the dimensions of the present one, would be filled next Lord's day, if it could but be built. We have already a large, substantial, and well-situated chapel in a state of great forwardness at Port Maria, and I fervently hope the day is not far distant when we shall have a similar one at Anotta Bay.

On Lord's day next we shall be at Oracabessa. Early in the morning we shall have

a baptism of, we expect, about 30 persons. On the following Sabbath we shall visit Bagnal's Vale, and after that we separate.

On Saturday last we visited Buff Bay, where Mr. Day preached, and after service a great number of the members came forward and expressed their *earnest* desire still to be connected with the Baptist Missionary Society, and supplied by its agents; and we engaged to supply them to the utmost extent of our ability.

We have now the three principal stations of Oracabessa, Port Maria, and Anotta Bay, each of which we shall visit every other sabbath, and the two sub-stations of Bagnal's Vale and Buff Bay, each of which we shall visit once a month. Between travelling, preaching, and other business connected with the stations, our time will thus be very fully occupied. The Lord grant us long continued health and strength to labour in the widely-extended, populous, and interesting field thus spread before us. May I beg an interest in your prayers that we may be in labours abundant, and that the divine blessing may rest upon our exertions.

I am happy to be able to inform you that Mrs. D. and myself, as also Mr. and Mrs. Day are well. We suffer a good deal of annoyance from *prickly heat*, but this is said to be a healthy symptom.

BROWN'S TOWN.

In the early part of the month of May, some very interesting, and we trust, profitable services were held at the Baptist chapel, Brown's Town. On Monday the 10th of May, a sermon was preached by the pastor of the church, from Isaiah lxii. 1, on the necessity of ardent persevering prayer for the outpouring of the Spirit to sanctify the church, that the righteousness thereof might go forth as brightness, and the salvation thereof as a light that burneth. On the following evening, the Rev. William Knibb preached on the duty of members of the church to seek the salvation of sinners. On Wednesday evening, from forty to fifty special prayer meetings were held in the class-houses on the surrounding properties, to entreat of God to pour out his Spirit on the church, and to grant that those who were about to make a public profession of their love to Christ might not make shipwreck of faith. On Thursday another service was held in the chapel, when addresses were delivered by the Rev. Benjamin Millard and H. J. Dutton, on "the sinner's danger," and "the sinner's duty to flee, without delay, to Christ, as the only refuge from the wrath to come." On Friday evening, the members of the church were addressed by Mr. Millard on their duty to those about to be added to their number, and 105 candidates for baptism were addressed by the pastor, and urged to walk worthily of the gospel of Christ.

It may be proper to remark, that these are only half the number of persons who, since the commencement of the present year have professed to feel the power of the gospel on their hearts. They have been repeatedly and carefully examined—diligent inquiries have been made respecting them. Many of them are aged Africans, who in early life were torn from their native land, degraded nearly to the level of the brute by accursed slavery, and now, in the eleventh hour, have not only been put in possession of their birthright, but have been introduced into the glorious liberty of the children of God, and who, although they know little besides, know that they are sinners—that Jesus died for them—that there is salvation in no other;—they feel this love in their hearts—its influence is seen in their changed lives—they rejoice in hope of the glory of God. Who could forbid water that these should be baptized?

On Saturday, the ordinance of baptism was administered at Pear-Tree Bottom. After singing, reading, and prayer, Mr. Millard explained and defended the doctrine of believers' baptism. Mr. Dutton addressed the candidates and spectators. The ordinance was then administered by Messrs. Clark and Dutton. The service was one of deep solemnity. It was attended by about 1,500 persons.

LETTERS RECEIVED FROM MISSIONARIES.

EAST INDIES.—Calcutta, Rev. J. Thomas, 19 April, 1841; Rev. W. W. Evans, 17 April; Rev. J. D. Ellis, 17 April.—Serampore, Rev. J. Williamson, 27 Jan.—Monghyr, Rev. J. Parsons, 7 April.—Agra, Rev. R. Williams, 20 April.

CEYLON.—Hanwella, Rev. E. Daniell, 9 Dec.—Kandy, Rev. Jos. Harris, 16 April.

WEST INDIES.

JAMAICA.—Kingston, Rev. J. Tinson, 4 May; Rev. S. Oughton, 6 May.—Port Maria, 13 April, 4 May.—Spanish Town, Rev. J. M. Philippo, 1 April; Rev. J. Williams, 15 April.—Old Harbour, Rev. H. C. Taylor, 14 May.—Montego Bay, Rev. T. Burchell, 4

and 11 May.—Falmouth, Rev. W. Knibb, 16, 19, and 28 April, 3 and 7 May.—Manchester, Rev. J. Kingdon, 4 May.—Rio Bueno, Rev. P. H. Cornford, 5 and 15 April.—Lucea, Rev. E. J. Francies, 29 March, 16 April, 4 May.—Brown's Town, Rev. J. Clark, 16 April, 14 May.—Savanna-la-mar, Rev. J. Hutchins, 14 April.—St. Ann's Bay, Rev. B. Millard, 4 May.—Stewart Town, Rev. B. B. Dexter, 6 and 11 May.—Bethsalem, Rev. J. May, 4 May.

HONDURAS.—Belize, Rev. A. Henderson, 6 May.

WESTERN AFRICA.—Fernando Po, Rev. J. Clarke, 9 Feb., 3, 12, 15, and 17 March; Dr. Prince, 13 Feb.

SALE OF "THE HERALD."

The Friends of the Society will learn with pleasure, that since THE HERALD has been enlarged in size, and sold, instead of being gratuitously distributed, the circulation has considerably increased. It must, however, be understood that the very low price put upon the publication does not defray the cost, and therefore that the efforts of our friends are needed to increase the sale. It is trusted that they will willingly employ their efforts; and thus, while indirectly aiding the funds of the Mission, promote an interest in its welfare by extending more widely a knowledge of the proceedings of the Society.

CONTRIBUTIONS

Received on account of the Baptist Missionary Society, during the month of June, 1841.

<i>Donations.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>	
Cotton, Mr. F.	5 0 0	Missenden	7 15 6	<i>Omitted in last Report.</i>	
Friend A, absent from		Swanbourne	0 13 3	Weston by Weedon col-	
Annual Meeting	5 0 0	Weston Tarville	1 13 0	lections	9 1 0
Friend at C.	10 0 0	DEVONSHIRE.		West Haddon —	
Fines in Mr. Hadley's		Tavistock —		Proceeds of Tea meet-	
Shop	0 2 6	Miss Angas	10 0 0	ing	4 5 6
Friend for Jamaica....	0 10 0	HAMPSHIRE.		Weekly contributions by	
M. E.	3 0 0	Ashley	6 2 4	Miss Hanbury	2 7 10
Rawlings, Miss, for		Romsey	22 3 6	Vestry Missionary Box	0 18 1
Monghyr Schools....	5 0 0	HERTFORDSHIRE.		Missionary Boxes by	
V. B.	10 0 0	Royston	10 7 0	Miss Horton	0 11 0
LONDON AND MIDDLESEX		Rickmansworth	4 14 0	Thomas Healey	0 3 6
AUXILIARIES.		Market Street	10 0 0	Mrs. Underwood	0 4 1
Maze Pond, Ladies, by		KENT.		NORTHUMBERLAND.	
Mrs. Houghton, F. E.	15 15 0	Dover, by Rev. J. P.		North Shields	8 10 6
Staines, Collection	3 0 0	Hewlett	10 0 0	SUFFOLK.	
BUCKINGHAMSHIRE.		East Kent, Auxiliary ..	54 10 0	Crowfield	2 12 0
Aston Clinton	6 13 8	MONMOUTHSHIRE.		Clare	0 10 6
Ayle-bury	3 4 0	Tredegar	3 4 0	A Suffolk Farmer, by Rev.	
Little Kingshill	4 5 7	NORTHAMPTONSHIRE.		J. Sprigg	3 0 0
Mursley	1 7 0	Gillsborough	7 5 6	Ditto for Africa	2 0 0
Quanton	3 6 4	Long Buckby	8 0 0	SURREY.	
Olney	21 5 0	Northamptonshire Aux-		Mitcham, by Mrs. Pratt	1 9 0
Princes Ri-boro'	9 15 7	iliary on Account....	200 0 0	SCOTLAND.	
Cuddington	0 18 1			Hantley, Youth's Mis-	
Specn	4 7 6			sionary Society, by	
Haddenham	10 0 6			Mr. Spence	1 10 0
Gold Hill, and West					
Hyde	4 8 6				

IRISH CHRONICLE.

AUGUST, 1841.

THE Seceders in Scotland lately appointed a Missionary to the Gaelic peasantry in Ireland. A few extracts from his report, of general interest, will increase our knowledge of that country and its people.

"I am not surprised should an Irishman be proud of his native land: it is certainly a splendid country, but far from having its capabilities in a state approaching to perfection. With some rare exceptions, its agricultural surface has all the appearance of weak management; a want of skill and energy.

"I may reckon the population at eight millions: the Roman Catholics at six millions, and the Protestants at two millions. The Presbyterians contend that they number as many as the established church; namely, eight hundred thousand.

"The conviction which inquiry and observation left upon my mind leads me to divide the Roman Catholics into three classes,—infidels, conscientious devotees, and many wearied and discontented under the iron yoke of the priesthood. I am fully persuaded that there is no pervading love of the priesthood, but a slavish fear; and the stronghold of the priesthood is, by all means to keep up this superstitious dread of invested powers. I have been told, by persons of superior intelligence, and much intercourse with the peasantry, that if they saw before them ample protection from persecution, they would leave the communion of the church of Rome 'in shoals.'"

"As to the character of the peasantry of Ireland, it is somewhat difficult to give a correct description, there being such a variety. The natives in the north have been mixed with Scotch, and in the south with English, French, Spaniards, and Germans, besides the endless variety of mental constitution, giving a formation to character. They are not, however, to be judged by the specimen of those seen in this country. The general features of their character, as they appeared to me, are a hardy, athletic form of body, vigorous, acute intellect, inquisitive and intelligent, stern, sanguine, undaunted, excitable spirits, rather heedless, improvident, and sparing in foresight, warm, strong affections, generous and hospitable, open, frank, off-hand, remarkably polite and chaste, a high buoyancy of spirit tending to cheerfulness and contentedness, over-de-

sirous for variety and amusement, ready and warm in their friendship, and, on the other hand, ready to resent an injury, and resolute in revenge. They are a people highly capable of being made a noble peasantry, if only imbued with right principles, and under enlightened and generous management. It would make one's heart bleed to see such a mass of people, possessing superior natural qualities, subjected to a degrading, enthralling system of superstitions, wily priestcraft, and deep, designing demagogues, or in any other way ill-used."

"Those who speak the Irish Gaelic exclusively are reckoned at half a million; and those speaking (some less and some more) English, but who think in Gaelic, are reckoned at two millions and a half. Thus, those capable of being religiously instructed in the Gaelic language are reckoned at three millions. The provincial dialects of the Gaelic in Ireland differ much more than in Scotland. The dialect nearest that in Scotland is in Connaught.

"From reading newspaper reports of the state of society in Ireland, I carried to that country a timid mind as to personal safety; but gradually this timidity wore away. Party-spirit ever will misstate, misrepresent, and exaggerate; and some are fond of unnecessarily raising the wind. I neither saw nor experienced anything but civility and kindness in every direction. I saw fairs, and thousands of people assembled, in various parts of the country. I went through them from end to end, and never saw fairs I could compare to them, on the whole, for sobriety, quietness, and good order. Having heard so much of the 'sprig of shillelah,' I was very curious to see it, and expected a glance of it, at all events, at a fair; but saw only one at the annual fair of Galway, where there would have been, exclusive of the inhabitants, fifty thousand assembled,—and that one in the hands of one of the rural police. I met a party of the police at ten o'clock at night, and asked if there had been 'a row' any where; and they told me there had been none. I was much struck with the fact that Galway, the capital of Connaught, allowed to be the rudest part of the whole country, and containing from thirty-five to forty thousand people, had neither lamps nor night patrol till within these some three or four years, and all dwelling in as much safety before then as since. Extinguish the lamps, and send the police to sleep,

in almost any of our cities and towns, but for one night; look at the catalogue of depredations and crime next morning; and then think of Galway in Ireland, with its forty thousand people, as safe without lamps or police as with them.

"It is most desirable that Scotland should with vigour undertake the dissemination of pure scriptural knowledge among the peasantry of Ireland, more especially the Gaelic population. That this is a duty incumbent upon Scotland, I need not stop to demonstrate; neither need I go about to prove that her long neglect in this case is a guilt of no ordinary amount."

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Mr. BERRY, under date July 5, writes :—

"The last month has been one of considerable itinerancy, and I trust much profit. I have visited and preached at most of our stations, where anxious and attentive hearers listened with evident pleasure to the gospel of Jesus. I spent two or three days at K—, and visited several families. With one young and talented Roman Catholic I was greatly interested. He made a kind of promise to come and hear me preach. I was expecting him with something like impatience till sermon was over, and felt disappointed that he had not attended; but just as it became quite dark, the young man entered, to excuse himself and to receive instruction. The visit of Nicodemus by night to the Lord Jesus appeared appropriate. I took up the third of John, read and explained a few verses, and prayed with him. I was glad that I had dwelt much upon the necessity of the new birth, for I afterwards found that he was already aware of some of the erroneous tenets of the church of Rome, and expected that I would first direct his attention to those; but when he found that what I had advanced was new, unheard of before, he paused, and after some time said, 'Well, I believe that something besides knowledge is wanting. Oh, how my days have been misspent!' He sat up until near day-dawn, searching the scriptures. After impressing as much as possible the necessity of a change of heart, I led him on from one doctrine of the gospel to another, comparing those with the instructions of Rome, and he appeared deeply affected. As he is convinced of the errors of the church of Rome, he would be an ornament, if it should please the Lord to touch his heart; for he is a very amiable character, and much respected by his neighbours. Next day again I had a very pleasing conversation with him, and I have since heard that he goes on hopefully. May the Lord teach this young man, and lead him in the right way! His father is a great bigot—the champion of Rome for

the parish of K—. Little does he suspect that whilst he is railing against the christianity of the Bible, his only son is studying privately and prayerfully the sacred volume."

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Mr. SHARMAN, under date July 1, writes :—

"I have sometimes been thinking to ask, if I knew where to look for them, some two or three dozen old books, or such as have been used, and perhaps are now lying idle: they would be gladly received by many of our young friends in this neighbourhood, who are not able to purchase for themselves. Will any of our young friends, having a little time to spare, undertake to collect about the number already mentioned? I will undertake to circulate them after the manner of a Sabbath-school lending library. I do believe such a friend or friends would be doing not a little for this corner of God's vineyard. The description of works I think would be of most use to our young friends are as follows, viz. 'Booth's Reign of Grace,' 'Pilgrim's Progress,' 'Life and Times of Bunyan,' by Ivimey, or Philip, or both, 'Our Young Men,' by Dr. Cox, 'Green's Biblical and Theological Dictionary for Bible Classes,' 'Life of Mrs. Judson,' &c.

"Since my last journal, three persons of approved Christian character have been baptized and united with us in Coolaney; and three or four more are sincere inquirers, and will, I trust, soon be added to our little church. May they be made an additional blessing to us, and also in their respective neighbourhoods. We enjoy peace within our borders, and the brethren are anxiously looking to the great Head of the church for 'times of refreshing' coming down 'from the presence of the Lord;' and, thank the Lord, such seasons we have had recently. May he still continue to give the Spirit of prayer! May we be found waiting at a throne of grace! Then shall our strength be renewed; we shall 'mount up as upon the wings of eagles, we shall run and not be weary, and we shall walk and faint not.'

"The readers I trust are becoming more active. May the Lord aid them in the prosecution of their work and labour of love! During the last quarter they have visited more than 1000 families, and circulated more than 500 tracts, besides many copies of the word of God.

"During the past month I have, besides visiting some of my preaching stations unconnected with schools, inspected every school in the district. At this season of the year they are rather thinly attended. I find the number on the rolls to be nearly 600, and about 350 of these are Roman Catholics."

G. MOORE, a reader, June 19, writes :

"On the 26th ult. I went to the village of A—, where I visited several families, and distributed a good many tracts. In crossing the fields on my way home, I met with a man at labour, whom, without much ceremony, I addressed as a sinner. He quitted his work, and caused me to stay a great deal longer than I had intended, as the day was near its close. What I said seemed quite new to him, for it excited his attention very much. I do suppose that, as a Roman Catholic, he never before heard that the blood of Jesus Christ cleanses from all sin. I had to tell him more than once how he could be saved from the wrath to come. Before we parted he told me that he believed the priests were leading them astray, and he made me promise that if ever I was permitted to go that way again, I would visit his solitary hut.

"On the 1st instant I had a very interesting interview with another Roman Catholic, in a field at R—. As it is usual for Irishmen to address one another on ordinary occasions, I spoke to him, and soon found an opportunity of showing him the evil of sin, and the way to escape its direful consequences. We talked on several religious subjects, and I hope he was led to see the absurdity of many of his tenets before we separated. I pressed him to read the scriptures, and not to be intimidated by any man ; whereas it was both his privilege and his duty. He told me where he lived, that I might visit himself and his family.

"A few days ago I visited a hut in A—, the residence of a poor cobbler. I found him, not at work as usual, but stretched in a filthy corner, quite emaciated with poverty and disease. Many of his neighbours were visiting him, among whom there was a very old man, who paid great attention to what I said about the Saviour and the salvation of the soul. Some of those who were in the house before I entered, after hearing me for a time, went for their neighbours ; so that the cabin was mostly crowded before I left it. I addressed them alternately in English and Irish, as some of them understood one language and some the other. It was pleasing to notice the reception I met with

among such a group of Roman Catholics. They all prayed heartily that a blessing might descend upon me, and asked me to visit them shortly again."

Mr. BATES, under date June 30, writes:—

"This day I have finished an inspection of all our schools in this district. This is a quarter that they are generally thinly attended ; but I found nearly 700 children present in the ten schools that I superintend : 150 of them can write, about the same number can read the scriptures, and most of the remainder, except a few in the alphabet, can spell pretty correctly. About 159 chapters have been committed to memory during the quarter ; but five times that number would be repeated, if I could give them paper as premiums. In the school at Crossmolina there is a little Roman Catholic girl, about 11 or 12 years of age, who is very much attached to the scriptures. I asked her several questions in the Old and New Testament, and she generally answered correctly. She said, 'I love the Bible in my heart ;' and in reference to a premium I was assured that 'a Bible would be the most blessed premium which she could receive.' I hope that this is not a solitary case, but that there are many children who read the scriptures in our schools, receive impressions upon the mind which never can be removed, and by the blessing of God deepening those impressions, may be led to Jesus, at some future period, for the salvation of the soul.

"From the journals of the readers you will find that about 660 visits have been made, 299 tracts distributed, several prayer-meetings have been held, and some few copies of the scriptures, both in Irish and English, have been put in circulation. The activity of one of your readers, in connexion with the spread of divine light, has led the priest to denounce him at the altar, and tell his flock to 'thrust him out with a pike,' if he continues to visit them with the scriptures. The gospel, however, will spread, and at last it will, by the blessing of God, universally prevail."

CONTRIBUTIONS

UP TO THE END OF JUNE.

<i>South Wales.</i>	
By the Rev. T. Morris.	
	£ s. d.
Carmarthen.	2 6 2
Tabernacle.	2 6 2
Pennel.	1 15 0

<i>Cardigan.</i>		£ s. d.
Association	10 1 3
Rees, Mr. David	0 10 0
Davies, Mrs. G.	0 2 6
Lloyd, Mr. Thomas	0 10 0

			£ s. d.						£ s. d.		
Thomas, Mr. Isaac.....			0	2	6	Ashton, Mr.			0	10	0
Brown, P. Esq.....			0	5	0	Kemp, Mr.....			0	10	0
Taylor, Mr.....			0	5	0	Larder, Mr. Joseph.....			0	10	0
Jones, Mr. I.			0	2	6	Ashton, Mr. Edward.....			0	2	6
Phillips, Mr.....			0	2	6	Kiddall, Mr.....			0	2	6
Haverfordwest.									5	19	6
Collection.....			4	4	0	Lincoln.					
Rees, W., Esq.....			10	0	0	Hickson, Miss.....			1	0	0
Walters, John, Esq.....			1	0	0	Hickson, Miss S.....			1	0	0
Llangloffan, Pembrokeshire.....			2	6	0	Collection at Rev. J. Craps'			3	3	1
Middle Mill, ditto.....			0	5	0	Penney, Mr.....			0	10	0
Newport, ditto.....			0	14	6	Craps, Rev. J.....			0	10	0
Fishguard Association.....			18	8	9				6	3	1
Fynnon, gwell, na Buwch.....			0	13	0	Haslingden.					
Narberth.....			0	10	0	Friends at Rev. J. Blakey's.....			2	0	0
Pembroke.....			0	9	0	Accrington.					
Pembroke Dock.....			1	9	2	Collection at Baptist Chapel.....			4	0	0
Llandilo Association.....			9	12	0	Sadden.					
Zion Chapel, Llanelly.....			2	5	3	Friends at Rev. J. P. Griffith's.....			1	0	0
Velinvoel.....			2	0	0	Manchester.					
Calvinistic Methodist Chapel,						Grave, Mr.....			1	0	0
Llandovery.....			1	7	4	Brookes, Mr. S.....			1	0	0
Watergate Chapel, Brecon.....			1	0	0	Joule, Mr. B.....			1	0	0
Kensington Chapel, ditto.....			0	15	0	Barnes, Mr. J. R.....			1	0	0
			73	16		Bickham, Mr. S. H.....			1	0	0
Collected by Rev. S. Davis.						Bickham, Mr. Thomas.....			1	0	0
Driffield.						Callender, Mr. W. R.....			1	0	0
Collection at Rev. J. Normanton's...			2	2	0	Lees, Mr. Joseph, sen.....			1	0	0
Bridlington.						Lees, Mr. Joseph, jun.....			1	0	0
Forth, Mr.....			0	5	0	Rushton, Mr. J., 2 years.....			2	0	0
Coverley, Mr. F.....			0	5	0	Bickham, Mr. William....			1	0	0
Baron, Mr. G.....			1	0	0				12	0	0
Beilby, Mrs.....			0	5	0	Ashton-under-lyne.					
Seller, Mr.....			0	5	0	Johnson, Mr. J.....			1	0	0
Garton, Mrs.....			0	2	6	Lees, Mr. Edward.....			1	0	0
Miles, Mrs.....			0	2	6	Small sums.....			1	5	1
Johnson, Mrs.....			0	2	6				3	5	1
Stokle, Miss.....			0	2	6	Hull.					
Lamprey, Mr.....			0	2	6	Coll. at Rev. C. Daniell's..			4	14	2
Friends.....			0	8	8	Sykes, Mr.....			0	10	6
			3	1	2	Barnby, Mr.....			0	10	0
Scarborough.						Aston, Mr.....			0	5	0
Smith, Mr. W.....			1	0	0	Goldsmith, Mrs.....			0	5	0
Rowntree, Mr. W.....			0	10	0	Daniell, Rev. C.....			0	5	0
Taylor, Mrs.....			0	10	0	Richmond, Miss.....			0	5	0
Wheldon, Mr. John.....			0	10	0	Thornton, Mr.....			0	5	0
Bottomby, Mr. W.....			0	10	0	Rayner, Mr.....			0	10	0
Rowntree, Mr. John.....			1	0	0	Hill, J. and J. H.....			1	0	0
Hill, Mr. C.....			1	1	0	Henwood, Mr. J.....			0	10	0
West, Mr.....			0	10	0	Hyde, Mr. W. W.....			1	0	0
Stickney, Mr. J.....			1	0	0	Gibson, Mr. J.....			0	5	0
Tindall, Miss Ann.....			1	0	0	Forth, Mr.....			0	5	0
Tindall, Mr. R.....			1	0	0	Greenwood, Mr. G.....			1	0	0
Hill, Mr. F.....			0	5	0	Gresham, Mr. J.....			0	15	0
Tindall, Mr. Joseph.....			1	0	0	Green, Mrs.....			0	10	0
Fox, Mrs.....			0	5	0	Gibson, Mr. William....			1	0	0
Barry, Mr.....			0	10	0	West, Mr. L., for schools..			0	10	0
Friends at Rev. B. Evans's			0	16	0	Purdon, Mr. J.....			0	5	0
			11	7	0	Rhodes, Mr.....			0	5	0
Malton.						Tinkler, Mr.....			0	5	0
Friends at Rev. D. Boyce's			1	0	0	Irving, Mr., sen.....			0	5	0
A friend.....			0	5	0	Healey, Mr.....			0	2	6
Misses A. and E. Priestman,						Lowthrop, Sir William....			1	0	0
for schools.....			0	10	0				16	7	2
			1	15	0	Luton, by Rev. H. Burgess.....			5	5	0
York.						Saffron Walden.					
Pritchett, Mr.....			0	10	0	By Rev. C. Hardcastle....			5	4	1
Allen, Mr. James.....			0	5	0	Juvenile Society.....			1	10	0
Allen, Mr. O.....			0	5	0	Starling, Mr.....			0	5	0
Spence, Mr. J.....			0	10	0				6	19	1
Copsie, Mr.....			1	0	0	Hopkins, Mrs., Newport.....(sub.)			1	0	0
Gray, Mr.....			1	0	0	Salter, David, Esq.....			1	1	0
Tuke, Mr.....			1	0	0	A Suffolk Farmer.....			3	0	0
Rowntree, Mr. Joseph, for						Friend at C.....			5	0	0
1840 and 41.....			1	0	0	Mrs. Paget.....(annual)			10	0	0
			5	15	0	Messrs. Hearne and Veary, by Rev. C.					
Louth.						Stovell.....			2	10	0
Friends by Miss Graves,...			3	14	6	Friend, by Rev. G. Pritchard.....			2	10	0
Riggall, Mr.....			0	10	0	Eynsford, Rev. W. C. Lewis.....			6	7	0
						Mary Raley, by Secretary.....			0	2	6